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# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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WHOLE NO. 1165

January 23, 1932

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## Chronicle

**Home News.**—On January 7, the Democratic tariff bill was sent to the House and the next day was accepted for consideration by a large majority. The purpose of the bill was not to change the tariff but

Congress to curb executive action by making the Tariff Commission responsible to Congress and attaching to it a consumers' counsel representing the public. On January 9, the bill was passed by a vote of 214 to 182 and went to the Senate, where victory was expected. On January 12, the Senate by a vote of 63 to 8 adopted the Hoover reconstruction bill which provides for setting up a \$2,000,000,000 finance corporation for the purpose of advancing funds to various forms of industry. A capital of \$500,000,000 is to be supplied by the Government and the rest is to be raised by floating bonds. The sum of \$95,000,000 is to be loaned to small farmers. The House was meanwhile considering an almost identical bill. The President was said to have the framework for the corporation ready as soon as the bill is adopted. The House also took up the second step in the Administration's program by considering a bill to set up a depositors' corporation with a capital of \$150,000,000, to aid depositors in banks that have failed or will fail; \$100,000,000 of this would come from the Treasury and the remainder would be subscribed by Federal Reserve banks from accumulated

surpluses. On January 13, Secretary Mellon made known his plans to balance the budget, including economies and higher taxes. This was expected to launch the greatest struggle of the session, with Mellon urging a "broader base," that is, taxing more people, and a large part of Congress demanding that the burden be carried by the rich.

The year's political agitation drew a step nearer on January 8, at the annual Jackson dinner of the Democrats. Senator Ritchie had, the day previous, announced his candidacy, but at the dinner the only speakers

Politics were Alfred E. Smith, John W. Davis, and James J. Cox, former candidates. Victory dinners to raise funds were held throughout the nation on January 14. In New York, Governor Roosevelt, in Boston ex-Governor Smith, in Philadelphia, Newton D. Baker, in Richmond, ex-Governor Byrd were the speakers.

A terrible situation in Honolulu was revealed when a native, accused of a crime against a woman, was murdered and the woman's husband and mother were accused of the crime. The Navy took over the Hawaii prisoners but was later ordered to deliver them to the authorities on shore.

The Governor and his officials were under severe fire for a situation that had lasted with recurrent outbreaks over some months, and Congress ordered a full investigation. It was expected that new legislation would result from the incident.

**Bulgaria.**—The Cabinet Council decided on January 12 to demand a moratorium for the foreign debts of the Bulgarian State. The Minister of Finances pointed out to the Council that foreign exchange at Debts the disposal of the national bank was only sufficient to pay Bulgaria's private commercial debts abroad. The reserve of the bank for coverage of notes had been reduced to thirty-four per cent. Bulgaria's total debt to the United States was estimated at \$27,000,000. A general moratorium of foreign debts among the Balkan countries was regarded as imminent.

**China.**—Taking advantage of their mastery in Manchuria, Japanese troops engaged in several skirmishes with irregular armed "bandits," the broken Chinese armies, infesting the country. Their activities the Clashes With Irregulars Japanese justified on the score that eradication of "banditry" in Manchuria was imperative. Their policy seemed to be to slaughter the

bandits mercilessly with the aim of terrorizing them into submission. In a sharp fight at Chinshi, 5,000 "irregulars" trapped a Japanese cavalry regiment, with heavy fatalities for the latter. On the other hand, Chinese officials charged unnecessary terrorism to Japanese troops throughout the Chinchow region. Fear remained that the Japanese would advance into China proper.

**Czechoslovakia.**—Relations between Czechoslovakia and Hungary appeared little nearer to adjustment. In the Hungarian *Pesti Napló*, Dr. Benes, Czech Foreign

**Relations With Hungary** Minister, wrote at Christmas that the logic of world events was forcing economic cooperation. Count Bethlen, however, still regarded as the inspirer of Hungary's policies, replied that understanding could only be reached if the problems pending between Hungary and her neighbors were "solved in the national sense," which words are commonly understood to mean the return to Hungary of Slovakia. Else "it would be bringing together fire and water."

**Finland.**—The Finnish Cabinet was hurriedly preparing a new bill regulating the sale and consumption of liquor which would be introduced into Parliament on January

**Liquor Bill** 19 to repeal the present prohibition law. The leading principle of the proposed legislation would be that of "disinterested management," that is, no private individual might derive any advantage from the fact that his fellow-citizens consumed liquor, and the sales made must cause as little damage as possible to the community. In supreme charge of the liquor administration would be a control board, with extensive powers, elected by Parliament. All revenues from liquor sales would go to the Treasury.

**France.**—The recent death of André Maginot, Minister of War, precipitated a Cabinet crisis, all the ministers surrendering their portfolios to Premier Laval on the

**New Cabinet** morning of January 12. M. Laval, before handing in his own resignation, made an attempt to save his position at the head of the Government and in a surprising move offered the post of Foreign Minister, hitherto held by M. Briand, to Edouard Herriot, leader of the Radical Socialist party. Acceptance by M. Herriot would have meant a new alignment of support for the Premier, who during the past year has relied upon the Right. After a party conference, however, M. Herriot and his associates rejected the invitation on the ground that they could not participate in the Government with members of other parties who would oppose them in the general elections next Spring. Upon this refusal the Premier resigned. President Doumer spent the day in consultation with members of the Senate and Chamber and various party leaders in an attempt to find a successor. But all his advisers agreed that the post should again be offered to M. Laval and an attempt made to have him form a Government less dependent upon the Right and more representative of the other parties in the Chamber. Even the

Radicals appear to have concurred in the choice of M. Laval. Within twenty-four hours M. Laval had accepted the nomination and announced his new Cabinet. André Tardieu, formerly Minister of Agriculture, was shifted to M. Maginot's place as Minister of War; Achille Fouald was a new member taking the post vacated by M. Tardieu; Pierre Cathala, the only other new appointee in the Cabinet, accepted the portfolio of Minister of the Interior surrendered by the Premier, who will henceforth act as Minister of Foreign Affairs. Thus the new Cabinet is composed of almost the same men as the first, the most striking change being the loss of M. Briand, who announced that he would retire to the country for rest and recuperation, but reports were current that M. Laval was bringing pressure to bear upon him to accept the position of Minister of State without portfolio. M. Briand was expected to accept the offer, thus giving prestige to the new Cabinet and assuring his own presence at the international conferences. The Cabinet was scheduled to appear before the Chamber and Senate on January 19 to declare its policies. United to his old majority, M. Laval was said to have enough votes to carry him through the present session successfully.

**Germany.**—The political situation continued tense and problematical. Bruening and Hitler were keenly striving to outmaneuver each other, but with little definite result.

**Struggle For Leadership** Chancellor Bruening surprised Hitler and the world by his latest daring moves. He decided that elections at this crisis would destroy internal union and outside confidence. On January 7, he summoned Hitler and discussed the prolongation of President von Hindenburg's term of office by action of the Reichstag without holding the spring elections. On the same day he let it be known to the British ambassador that Germany was through with reparations, that she was unable to pay and could accept no plan that did not eliminate reparations. The next day the story of Bruening's bold but not unexpected stand had reached the world. France was piqued; England seemed to favor the Chancellor because of the Basle report and the tangle of private debts; the United States followed a "hands-off" policy. Bruening consulted with Hugenberg, who later held council with Hitler. Their final answer to the Chancellor on January 11 was a refusal on constitutional grounds to forego the regular elections. Hitler was willing to have Hindenburg elected for another term on a no-party or citizens' ticket, agreeing not to place an opponent in the field; but some of his aides declared they would defeat Hindenburg unless Bruening and his Cabinet resigned.

The special committee of bankers meeting in Berlin to protect private short-term loans of investors in many countries was reported to have reached an accord, ac-

**Financial Conditions** cepting the five-per-cent payment of these debts on March 1, instead of the ten per cent originally demanded.—

The Reichsbank made a favorable showing by having already met ninety per cent of year-end credit demands; but it had lost \$3,500,000 in gold and foreign exchange.

**Great Britain.**—After six weeks of deliberation, the Burmese Round Table Conference was closed in London on January 12 by a statement of Prime Minister Mac-Donald to the delegates. The primary question under discussion was that of separation from India. It was proposed that the question be submitted to the electorate to decide whether Burma would continue to be joined to India and would enter the general federation of Indian states, or would detach itself and form a separate and autonomous State within the British Empire. In the latter case, Mr. MacDonald declared, the British Government would grant a Constitution through which Burma might be largely self-ruled. According to this Constitution, there would be a legislature of two houses, the upper of which would be partly elected and partly appointed by the Governor, the lower would be directly elected, but with adequate provisions for the minorities. The Ministry would be appointed by the Governor on advice from the leader of the major party. The British Government would control defense, finances, and foreign affairs.

After two years of study and the examination of more than 200 witnesses, the Royal Commission on Licensing rendered its report on January 7. Twenty persons with

divergent views on liquor made up the Liquor Commission, under the chairmanship of Report Lord Amulree. The report complains of the amount of money spent on alcoholic liquor, but states that drinking and drunkenness are steadily decreasing due to the restrictions on drinking hours, on licensing public houses, and high taxation. Total prohibition was not advocated by any members of the Commission; rather, it was condemned. The specific recommendations of the report concern only readjustments of the present system.

**India.**—Further arrests throughout India were made of the leaders of the All-India Congress. Among these, the principal arrest was that of the wife of Mahatma

Gandhi for her activities in the anti-tax Government Measures campaign. The Government applied the emergency ordinances with greater vigor against demonstrations and all public gatherings of the Nationalists, and impounded the known bank accounts of the individuals and organizations affiliated with the civil-disobedience campaign. A further ordinance of January 8 gave judges the power to impose any sentence, even that of death, on persons convicted of violating the recently enacted emergency ordinances. The sentence could be passed even in the absence of the defendant. At this writing, the Nationalists admitted that the Government had won a "temporary victory."

Agitation, however, was continued throughout India by the Nationalists, even though the majority of the leaders were in prison. The anti-tax campaign was persistently carried on, and men, women and children

Nationalist Activities engaged in non-violent picketing. The boycott on British goods was so successful that trade in Bombay was cut to one-fourth its normal volume. Gold exports declined by about the same amount. The Bombay Cotton Exchange reported a loss of about

\$3,000,000 daily. Efforts were made by the Nationalists to erect a "parallel government" which would cut off the normal revenue of the Indian Government. The Nationalists also began large withdrawals from Government banks.

Meanwhile, plans for the proposed federation of Indian Provinces and States, as contemplated by the Round Table Conference, were discussed by the Viceroy, Lord Willingdon, and the Conference delegates. The British committees were due to arrive in India early in February. Inquiries and discussions would be held from February to May; during the summer a draft constitution would be drawn up in London, and about December the Third Round Table Conference would be held, also in London. The Constitution then finally decided upon would be presented to Parliament and, it was hoped, would be ready for the royal assent by March, 1933.

**Italy.**—The Milan newspaper *Popolo d'Italia* published on January 13 the second of two articles upon the reparations payments, and although the articles were unsigned,

Reparations; they were admittedly from the pen of Papal Premier Mussolini, and hence were widely Honors regarded as the official statement of the Italian view. European nations were advised that the first move towards world economic recovery was the renunciation of reparations, and the writer predicted that with payments stopped the United States would be forced by public opinion to cancel the war debts.—In a series of ceremonies that were interpreted as public gestures of good will consequent upon the settlement of the Italo-Vatican controversy, Papal decorations were conferred last week upon King Victor Emmanuel (The Supreme Order of Christ) and upon Premier Mussolini (The Order of the Golden Spur); Foreign Minister Grandi and Ambassador de' Vecchi, Italian Envoy to the Holy See, received the Grand Cross of the Order of Pius IX.

**Japan.**—While entrenching her forces in Manchuria through repeated clashes with bandits, Japanese activities got a serious jolt from a note addressed by Secretary

United States Stimson to the Governments of China and Japan on January 7, copies of which Protest were also handed to the Diplomatic

Corps of Belgium, Great Britain, France, Italy, the Netherlands, and Portugal. Secretary Stimson's message dealt first with the Nine-Power treaty, then with the Open-Door policy of the late John Hay included in that agreement, and, finally, reasserted the Kellogg-Briand anti-war pact of Paris, which was first invoked last Fall jointly by the World Powers, including the United States, by invitation of the Council of the League of Nations. On January 13, the answers of Tokyo and Nanking were handed to the United States. It was understood that the Nanking message would uphold the United States' stand on treaty violations. While these diplomatic exchanges were taking place, the Chamberlain incident was brought to a close, the United States formally accepting Japan's action in dealing with the assailants of the Harbin Consul.

To complicate Manchurian affairs and Japan's domestic and international situation, on January 8, the Cabinet of Premier Inukai resigned. This move was a technical assumption of responsibility for an attempt that had been made the day before on the Emperor's life. However, after one day the Emperor returned all the Cabinet resignations to the Premier and commanded him to remain in office.

**Mexico.**—In a special session of the Congress called to consider the ratification of the Lamont-Montes de Oca debt agreement of July, 1930, it was announced by President Ortiz Rubio that a moratorium on the payment had been extended to January 1, 1934. This debt is more than \$500,000,000 and has been in default for several years. The agreement of two years ago was the third reached by the Mexican Government and the International Committee of Bankers representing the bondholders, who had received little of their money since 1919.

**Poland.**—The end of the famous Brest-Litovsk trial came with the sentencing of ten of the eleven prominent Polish leaders on trial for having stirred up revolt and having attempted to overthrow the Government and Pilsudski by force. They were given from one-and-a-half to three years of hard labor. Their past records of patriotic service to their country saved them from more drastic penalties. Among those found guilty were Vincent Witos, leader of the Peasant Party, and three times Premier of Poland; Dr. Liebermann; Vladislaus Kiernik, who was twice a member of the Cabinet; and others distinguished in political and educational circles during the struggle for Polish independence.

**Disarmament.**—Intensive preparation, despite the discouraging outlook, was taking place in the different countries for the forthcoming general disarmament conference at Geneva. Italy, it was stated, would defend the principle of actual reduction, not merely limitation, of the present level of armaments and would be willing to reduce its own armaments to any level however low, provided there would be none more strongly armed. A building, which had been erected for the disarmament conference adjoining the Secretariat, was handed over to the League on January 11 by the authorities of Geneva.

**International Economics.**—The whole world was aroused by the report on January 8 that Chancellor Brueining, of Germany, had notified the Ambassadors of the various Governments in Berlin that Germany would not be able to meet her reparations payments now or at any time hereafter. Equally notable were the responses in the different countries. In Germany, where the Chancellor's declaration was looked upon as the result in part of the overtures made to him by Adolf Hitler, the approval was universal. Premier MacDonald, of Great Britain, issued

a statement on January 10 to the effect that such a declaration was no surprise; and added that "European recovery and appeasement depended upon facing hard facts." Little credence was given abroad to the suggestion that the Bruening declaration might prevent the holding of the Lausanne reparations conference. Owing, however, to the death of André Maginot, French Minister of War, and the illness of M. Briand, and other causes, the British Government proposed that the conference be held January 25 instead of January 18, as had first been agreed upon.

Profound shock was produced in France by the news of the declaration, though protests were not violent and French opinion was not entirely united. The dominant position held by France in the international credit situation soon became apparent. At the meeting of the World

Bank Board, at Basel, on January 11, the Bank of France reserved the right to veto the extension of the one-hundred-million-dollar credit to the Reichsbank which expires on February 4. The refusal to prolong this credit would reduce the Reichsbank's gold coverage to about ten per cent of its note circulation. Fifty-five per cent, it was stated, of the gold foreign exchange used by the Reichsbank to cover note circulation is made up of foreign rediscount credits. If only the French share, \$25,000,000, is withdrawn the Reichsbank's reserve would shrink alarmingly and short-term credits would be affected. Belgian comment on the German declaration was as indignant as Austrian and Hungarian was laudatory. The cancellation of all reparations was urged by Premier Mussolini, of Italy, on January 13. Sir Frederick Leith Ross, of the Bank of England, reported on January 13 that he had been unable to bring French and British opinion together at a conference in Paris preparatory to the meeting at Lausanne. However, it was expected that a brief moratorium of six months would be the outcome at the Lausanne conference which would tide over the election period in the United States and France.—The Swedish, Norwegian and Danish Foreign Ministers met in Copenhagen on January 6 to discuss the common problems of the Scandinavian countries. On January 12 the Swedish and Norwegian budgets were introduced in their respective Parliaments, both showing the effect of the prevailing economic depression.

Next week, Michael O'Shaughnessy, whose article in the *Commonweal* on Greed attracted much attention, will present in the form of a striking diagram the fundamental causes of our present troubles. He will ask: "How Strong Is the World's Industrial Arch?" The article and its accompanying illustration will probe deep.

Next week, also, will begin a very important series on The Church in South America, by E. Francis McDevitt, who has gathered his material by personal contact and wide reading. The first article will be "Catholicism and the State."

Elizabeth Jordan will contribute her monthly review of the New York Theater.

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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WILFRID PARSONS  
Editor-in-Chief

PAUL L. BLAKELY  
JOHN LAFARGE

FRANCIS X. TALBOT  
GERARD B. DONNELLY  
Associate Editors

WILLIAM J. LONERGAN  
FLORENCE D. SULLIVAN

FRANCIS P. LEBUFFE, Business Manager

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### Public-School Bible Reading

THIS perennial problem recently had a hearing, but no solution, in the Court of Appeals of the State of New York. The reason why no answer was vouchsafed is not to be traced to that human frailty which consists in an unwillingness to face an issue, but, rather, to the manner in which the case was presented.

The question was raised by Joseph Lewis, president of the Freethinkers of America, on his discovery that the City of New York had purchased some hymn books and Bibles for use in the public schools. Mr. Lewis alleged that since it was illegal to open public-school assemblies with hymns and readings from the Bible, it was illegal to spend what little money the City has at its disposal for Bibles and hymn books. Accordingly, he asked that an injunction be granted. The court dismissed the case on the ground that the books had already been purchased, "and that there is no allegation or claim that the board of education has contracted for, or is about to contract for, or purchase, any other books of the same, or of a similar nature." In other words, the injunction was refused for the very good reason that there was nothing to be enjoined.

But Mr. Lewis is not to be denied. He announces that if necessary the case will be carried to that refuge—sometimes unsafe—of lost causes, the Supreme Court of the United States. We offer the suggestion, free of all charge, that he will probably save money by dropping the present case, and asking an injunction against the practice. This would air the whole problem, and we believe that Mr. Lewis would win his case.

The public schools cannot blow hot and at the same time blow cold. If religion has any proper place in education, it should not be brought in furtively at the beginning of an assembly, and then thrown out of the window. If it has no place in the schools of the State, then the board of education has no more right to spend the taxpayers' money for Bibles and hymn books than it has to spend that money for the cure of dipsomaniacs in Manhattan.

For the motives of those men and women who wish to continue the practice which causes Mr. Lewis to gnash his teeth in futile rage, we have the highest respect. Brought face to face with the excesses of a generation that has grown to maturity without the restraining and guiding influences of religion, they wish to give the child at least the elements of a religious training. But we cannot share their conviction that they are imparting to the child even the barest elements of a religious training by bringing him for a few minutes into an assembly, where a hymn is sung and a few verses are read from the Holy Scriptures. One might as well hope to teach the child arithmetic or spelling by the same haphazard, fumbling, unconnected methods. Bible reading and hymn singing do nothing but palliate, in the minds of optimists, the evils that are essential in the secularistic philosophy of education. To the extent that they hinder the introduction of real teaching of religion, they do harm.

For the New York school officials, we have no sympathy whatever. They could, if they would, give strong impetus to the system, sanctioned by the State, and in use in other cities, which consists in allowing time for religious instruction in the regular schedule, with school credit, and in assisting the child, by active and earnest cooperation with teachers of religion, to make the best use of this opportunity. Although insufficient, this method is infinitely better than parrot-like Bible reading.

But the only real solution for the problem of giving our children a religious education, is to restore religion to the place of prime importance which it once occupied in all American schools. Anything short of this is, at best, a makeshift.

### Lynching

OUT of thirteen persons lynched in 1932, eight were Negroes. The record is bad enough, but there is some consolation in knowing that it might easily have been worse. The Tuskegee report shows that in fifty-seven cases, involving eighty-eight persons accused of crime, lynching was averted through prompt and courageous action by the local authorities.

This fact, humiliating as the admission may be, shows real improvement over the record of former years. For, after all, it ordinarily does not take much courage to cow a mob.

Fifty of these fifty-seven outbreaks occurred in Southern States, and seventy of the eighty-eight prospective victims were Negroes. Righteous citizens in the North should meditate upon these statistics, and be enlightened. The common impression that in the South the lynching mob is quite commonly led by the Mayor and the sheriff gains no support from them.

Further study of the data yields some obvious but useful conclusions. In forty-five cases, mobs were foiled by the simple expedient of increasing the guard at the jail, or by removing the prisoner to another jail. In twelve cases, either the militia was called out, or the sheriff assembled an army of deputies, and a show of force had to be used. In all cases, the result was the same. The mob dispersed.

It is plain, then, that lynching is rarely inevitable. Sheriffs and jailers are rarely overpowered against their consent. This crime, which to murder adds the guilt of assault upon the authority of the State itself, can occur only when the officials are incompetent or corrupt, and are approved as such by their communities. And the State which leaves a lynching unpunished invites another lynching.

#### A Judge Loses His Temper

**A**S a result of savage and uncivilized conditions in the Kentucky coal fields, much hostile criticism, some of it unmerited, has been directed against the authorities. This criticism rose to a climax, naturally, when Judge Henry R. Prewitt expelled a reporter for the *Knoxville News-Sentinel* from his court, and stated emphatically that until the editor made his humble apologies, "none of its representatives can sit in my court." The implications of that pronoun would be amusing were they not highly serious.

The matter was at once appealed, and the Hon. Newton D. Baker, of Cleveland, appeared for the newspaper before the Commonwealth's highest court. He argued learnedly on the freedom of the press, but the court ruled against him, not, it would seem, on the issue of free speech, but on an issue of commercial fact. The court held unanimously that the editor could not show that he had sustained any loss, since even with his reporter expelled, he was receiving an account of the trial from a national press association.

This settles the case legally. In acting as grand jury, judge, and executioner, to vindicate the dignity of the court, Judge Prewitt remained within his legal rights. At the same time, he has contributed immensely to that contempt of all courts which is growing day by day throughout this country.

The nub of the case is found in an editorial comment published in the *News-Sentinel*. In the course of the trial, the prosecuting attorney wrapped himself in the American flag, and made the welkin ring with his denunciations of Bolshevism, and of similar disorders. But the prisoner was not on trial for membership in a political or revolutionary party. He was on trial for murder. The flag waving and the fireworks were nothing but an appeal to passion. This man is a Bolshevik; hence it is easy to believe that he is guilty of murder. The prosecutor's mouth should have been stopped, yet Judge Prewitt, following a custom not unknown in our criminal courts, listened in silence. But the editor of the *News-Sentinel* did not. "As long as our courts permit themselves to be a stage for political and social prejudice," he wrote, "they will not obtain the full confidence of those who believe in even-handed justice."

Now it seems to us that the editor was in a gentle mood when he wrote that deprecatory criticism. In writing it, he performed a public service, even if he barely escapes censure for the perpetration of a mild and ineffective truism. Judge Prewitt, however, did not share this view. "This is as libelous as can be," he thundered, and forthwith the unhappy reporter, who not only had not written

the editorial, but possibly had not even read it, was haled to the bar. Confronted with the evidence, Judge Prewitt was adamant. "I can't help but feel that he is the same as his editor who did write it. You hire the kind of trouble you want, you know." These learned remarks were concluded by the ruling, "No member of the staff of that paper can ever come into my court so long as they take the attitude expressed in that editorial." The grammar is somewhat awry, but the meaning is clear. Judge Prewitt had lost his temper, and he could find no recompense except in recourse to arbitrary action.

No doubt, it is necessary that occasionally our courts act summarily. But since these summary processes for contempt are at present under fire, and justly, they should be used sparingly, and with deliberation. When all is said and done, the "dignity" of the court means the "worth" of the court, and when a court has no worth, it cannot, in the words of the *Knoxville* editor, "obtain the full confidence of those who believe in even-handed justice."

Every judge is bound to defend the dignity of the court in which he sits. It is not his court, as Judge Prewitt seems to think, but the people's, and he sits not in his own name, but in the name of the State, whose rightful authority comes from Almighty God. Judge Prewitt would have properly consulted the dignity of the court, not by expelling editors and reporters, but by dropping an extinguisher on the fiery oratory of the prosecutor. For the denunciations of that official promoted prejudice, not justice.

#### "Waste of Time"

**W**HAT the Senate committee now sitting to take testimony on the advisability of amending the Volstead Act to provide and tax four-per-cent beer may accomplish, is a matter for speculation. Probably no immediate results, good or bad, will follow. But something might be done, were the Senate willing to review the issues impartially.

Senator Ashurst, of Arizona, refused to sit with the committee, remarking that he "had no time to waste." Senator Sheppard, of Texas, took the same attitude. "It would just be a waste of time." As the bill under consideration concerns one of the most important fiscal reforms the Government could make, an explanation for this unwillingness to serve might be found in the assumption that the time of these gentlemen has a value which the minds of ordinary men cannot fathom.

Apart, however, from fiscal considerations, even Senator Sheppard should be able to understand that consideration of a plan which promises with any show of reason to destroy the vile conditions now prevailing in the liquor traffic, might be worth a few moments of his valuable time. As Cardinal Dougherty pointed out in his address on New Year's Day, "there is as much, perhaps even more drunkenness and intemperance today than before the passage of the Volstead Act." Whatever may be our conclusion as to the fitness or impropriety of Prohibition by Federal enforcement, it must be evident that neither the Amendment nor the Volstead Act is anything

but an "experiment." If the results expected are not reached it is only common sense to re-check, and discover what is wrong.

For this re-checking, however, Senators Sheppard and Ashurst "have no time." As the *New York Evening Post* remarks, "here we have Prohibition in its worst and, alas, its most typical aspect," unreasonable, arrogant, tyrannical. Let the Volstead Act remain in its unique and unchangeable perfection, and enough has been gained for good morals and good government.

But this attitude reflects neither morals nor good government. It does, however, furnish a strong counterpart for that spirit of Pharisaism which is content as long as the outside of the cup be clean.

### The Mooney Case

AFTER a search in his files the Attorney General of the United States has at last found, and transmitted to the Senate, the report of the Wickersham Commission on the trial of Thomas J. Mooney. It is, in many startling respects, what the newspapers style a "revealing document."

The Commission criticizes the State officials for their conduct before, during, and after the trial, in terms of severity. Summed up, the findings of the Commission show that "there was never any scientific attempt to discover the perpetrators of the crime." The case was turned over to a private detective, while the State's investigation "was reduced to a hunt for evidence" to convict. In arresting the prisoners, holding them incomunicado, and searching their homes, "there were flagrant violations of the statutory law." Identification of the prisoners was made in an illegal and improper manner, and a "deliberate attempt to arouse public prejudice" was fostered by the officials who almost daily released interviews to the press.

At the trial witnesses were called by the State, when the State had, but withheld, information which could have been used to destroy their credibility. Worse, they were employed in a manner which "made their production a vouching for perjury." Other witnesses were coached by the State "to a degree that approximated subornation of perjury," and "prejudice, stimulated by newspaper publicity was further appealed to at the trials by unfair and intemperate arguments to the jury."

After the trial, the officials made every attempt to minimize evidence which brought the conviction into doubt. Finally, the report quotes Judge Griffin, who presided over the last trial, as saying, "I have become convinced that the conviction of Mooney is a gross miscarriage of justice."

This is a sorry story. It cannot be discredited by the protests of Charles M. Fickert, who prosecuted Mooney, or of the police who gathered the evidence. The Commission's findings are practically identical with those of every committee which in the last fourteen years has investigated this famous case. It now becomes next to impossible for the impartial student to reject the reasoned conclusion of the very judge who tried the case that "the conviction of Mooney is a gross miscarriage of justice."

Well-meaning opponents who protest that Mooney pardoned means a Mooney who could appeal with singular force against the peace and dignity of the State miss the issue woefully. The man has been in prison for nearly fifteen years, following conviction for a crime of which he may be, and very probably is, wholly innocent. The issue is not primarily this man, but the crime that has been committed against the State by ignorant or unworthy officials.

The true dignity of the State, then, demands imperatively that a fearful wrong be immediately righted. We must not send men to prison for offenses of which they are not guilty, nor may we keep them there for offenses which they may possibly commit at some future time.

Whatever action Governor Rolph may take, the Mooney case should never be forgotten. Crime is rampant in this country, and public officials must be supported in their efforts to check and punish it. But God forbid that we ever forget the least canon of justice in dealing with the prisoner at the bar. That way lies the destruction of the authority of Almighty God, the Fount of all justice.

### Why Taxes Go Up

WE have been informed by the President that whatever else may happen new and higher taxes are certain.

At the same time, the President has called for "strictest economy," in all expenditures. Some thirteen years ago, or as soon as the Armistice had blunted the teeth of the Espionage Act—in defense of which former Justice Holmes wrote an opinion to which the "liberals" rarely refer—this Review made the same suggestion. Point was given the hint by marking certain bureaus and agencies for destruction.

Needless to say, the hint went unheeded. But hard times have only sharpened its point.

Writing in the *Chicago Tribune*, Arthur Sears Henning shows that for services rendered last year, in connection with plant quarantine, certain private companies paid the Government \$57,855. The service cost the bureau which supplied it just \$5,196,979.

Here we have one reason why Federal taxes must be raised.

At Madison, Wis., the Government maintains an extensive laboratory for the benefit of the lumber, paper-making, and other wood industries. Its researches cost the Government about \$700,000 annually. A second laboratory is now under construction at Madison, and its cost will be \$900,000.

Criticism is at once ruled out of court. If the "general-welfare" clause of the Constitution is stretched to mean that Congress may do anything which a political majority deems to be for the general welfare, it should be ruled out. But if it is restricted to its proper meaning, these and similar schemes are nothing but Federal graft.

These hard times may have many unsuspected uses. Perhaps they may even force Congress to refrain from doing what it has no right whatever to do.

## The Protestant Experiment Has Failed

J. DESMOND GLEESON

If one were to ask what was the main, practical result of the Reformation, one could almost answer truthfully, the Worship of Success. Riches did take on a new value in life. Wealth and importance became joined in a new fashion. It was not that this idea had never been known in the world before. In Catholic times great joy in great wealth was no novelty. What was novel after the Reformation was the general change of attitude towards it. Before the event wealth might be praised, but even more so was poverty. The gatherer of just gain might be held up as one who had not wasted his time or his talents, but he would sink into insignificance beside the man who had sold all and given to the poor. But after the breakup of Christendom, poverty was no more admirable, no more noble. It became, in fact, a crime. Success, on the other hand, from being a virtue was quickly elevated to the supreme, the one and only virtue. Success was the test of life, and nothing succeeded like it. It was to be sought in all places and, where found, to be worshipped.

It is certainly not an accident that the worship of success was the final fruit of the Reformation. It was exactly in the reformed countries that material success appeared and grew and grew, until it was over-grown. It was the Protestant nations which were hailed as the successful nations. It was in these nations that wealth began rapidly to accumulate. It was precisely these nations which were wealthy enough to take advantage of steam and machinery when such things became available. It was these nations which went ahead with industry when the Industrial Era opened, leaving the poor Catholic nations toiling far in the rear. It was the cities of the Protestant nations that swelled out of all proportion, that turned their citizens into a vast army of wage earners. It was these nations that introduced mass production in their factories. In short, these Protestant countries were in the van of progress and led the world to greater and greater financial triumphs. They built higher than the rest of the world, they thought broader, and they acted with more extravagance.

Nor was the thing done unconsciously. It was the peculiar boast of these countries that their greater wealth and superior methods of manufacture made them more important than their Catholic neighbors. And not only so, but they put it down definitely to their Protestant principles. They merely excelled because they were excellent. That very great English writer, Matthew Arnold, writing about the 'seventies of the last century, actually permits himself to say that somebody is struck, "as anyone may well be struck, with the superior freedom, order, stability, and religious earnestness, of the Protestant nations as compared with the Catholic." He sees nothing smug or complacent in the remark, nothing, for that matter, untruthful, but merely feels that he is repeating a truism. It would be interesting to have his opinion today.

It is a curious fact that the world has turned completely upside-down since Matthew Arnold wrote down those remarkable words. Today the Protestant nations are not the nations which can afford to boast of freedom. They have entirely lost their stability and are hoping, with some desperation, that they will be able to preserve some appearance of order in their states. As to their religious earnestness, they do not even pretend to it at this date. The Protestant nations are now exactly those nations which find themselves in acute distress. The worshippers are confused and bewildered, since they can find no success to worship. They who started out so confidently have come to the end of their tether. The Protestant Experiment has failed.

If the Nordic nations had not made so much of their material superiority (while it lasted), their present failure would not seem so complete. But that failure is the outstanding mark today. The Catholic nations, which avoided the twin evils of concentration and centralization, not only retain their better-distributed wealth during these disturbed times, but they can boast that their wealth is real and not subject to depreciation through mere rumors or market rigging. The Protestant peoples, on the other hand, put all their eggs in one basket, but the eggs have now gone rotten. And rotten eggs are not real wealth.

It is interesting to note at which point the Protestant tradition collapsed. It was the point of the Great War. Struck by that living fire, the stability of these nations withered. They could not come out after the shock with the same cold courage. Their foundations were rocked, their confidence shattered. It was the Catholic nations which survived that shock and have gathered themselves together again. France, Italy, Ireland, Poland, for instance, are facing the future, while the Nordics are fearing it.

The first of the nations to wilt under the strain was Russia. Russia, of course, is not a Protestant nation. Nevertheless, pre-War Russia was largely a Protestant experiment. It was modelled by Peter the Great, and the greatness of Peter lay not a little in the fact that he spent a number of years wandering about among the Protestant nations. When he returned to his own land he set himself to organize the nation on Nordic principles. The model upon which he raised his new cities was a German model, Berlin, in fact. He had picked up much from England and more from Germany. His new knowledge he put into his new Russia. The newest of his new cities was even called St. Petersburg, as if to show whence it derived its name. It was about the last experiment of its kind in Europe and it is rather interesting, for that reason, to realize that it was the first to fail. It was the last city to be completed and the first to crash, and St. Petersburg was the sign of the Industrial Age in Russia. But this novel thing that had taken root in

the Nordic countries took little root in Russia. It was rendered futile when the Great War struck the big Slav nation and the Bolsheviks had no difficulty in overturning it when they assumed power. They have now started a new industrial experiment of their own, which is still in the experimental stage.

But if the novelty was hardly rooted in Russia, in Germany the case was far otherwise. Industry sank a very deep, strong, iron root in that country. The tireless, and almost intolerable, patience of the German people was directed towards running their country on a machine basis. They took their machines from the rest of the world and made them bigger and better. Their passion for organization led them to organize for industry down to the last detail. They organized their towns for industry. They organized themselves for the same purpose. And when that was not enough, they set out to organize the rest of the world for German industry. Therein, of course, they failed.

But the point is that when the War struck them, the War for which they had prepared and which was now necessary for their colossal industry, it struck them all of a heap. Their machines rose from it, so to say, battered and uncertain. They were not the machines they had been. The war that was to open their era finally succeeded in closing it. All that vast organization was insufficient to keep the giant on his feet after the Great War had struck him. He stood unsteadily, waved his arms wildly, made strange speeches and then toppled over, to lie in an ungainly heap. He is at present sprawling in an agony of despair, believing that only a miracle can save him, though, at the same time, he has lost his belief in miracles.

And after Germany we have England reduced to the same desperate plight. England, the former Workshop

of the World, now finds it almost impossible to keep the shop open, since the world will no longer buy the work. England did really give the world a start in the industrial movement that has now ceased to move at all and, holding out until the end, it may well be that England has now definitely closed the era. Anyway, the machine has run down and not all the king's horses nor all the king's men can start it going again. All the remedies have been tried and each has failed in its turn. Advertisement, Efficiency Organization, and the rest, everything has been brought forward in its turn and the net result is that the machine has practically come to a full stop.

The experiment that began with such prospects and that was cheered throughout the last century as it rose from one splendid success to the next, can no longer be termed anything but a failure. It is not as if it were an isolated failure and one which was due to special defects, or to the special qualities of one set of people. The thing has failed everywhere. In America where men move quickly it has failed, no less than in Germany where men move slowly. In Australia, where the industrial experiment is still a novelty, and in England, where it is generations old, the practical result is exactly the same. The outcome of unrestrained industry is bankruptcy; the Protestant experiment ends in a general collapse.

It is not that the Catholic nations are hale and vigorous while the Protestant nations are stricken. The Catholic peoples also share the world depression. But the fact that they have kept their national assets well divided gives them a strength which those nations that have gone in for centralization do not know, now their center has fallen. We have arrived at the point of a new Reformation, but the initiative is, this time, on the side of the Catholics.

## Clinical Study of a Newman Club

EUGENE A. MORIARTY

IT is a well-known fact that the greatest difficulty confronting the Church in her struggle for the Catholic education of her children is the indifference and apathy of a certain class of parents towards her most earnest efforts. Let the Pope proclaim the law of the Church from the center of Christendom, and they will yawn and suggest that he busy himself about the creation of new Cardinals. Let the Bishops and priests expound from the pulpit the doctrine of Catholic education, and they will read their Missals through the sermon. Let the preacher expose the pernicious influences of secular education, and they will call him dull, bigoted and uninformed. Let the Catholic paper or magazine but approach the subject, and they will discard the article as a "much ado about nothing."

Meanwhile they remain as bigoted in their opposition to the Church's teaching in this regard as are the hooded heroes of the nightshirt in their opposition to the "Scarlet Woman of Babylon," and the striking similarity be-

tween these two camps that are so far apart on other things is this: that neither one can be persuaded to examine with care the cause they so readily condemn; neither one will make the veriest pretence at examining the evidence in the case, or if they do it is a mere gesture, for their minds are already made up and they are prepared to condemn as unworthy or irrelevant anything to which they are not already agreed. Out of many examples, which were they not sad would be amusing, I offer several instances that have come to my attention in connection with the Catholic Club at a well-known Eastern preparatory school.

For a period of nearly four years this Catholic Club has been conducted by a priest from a nearby town at the instance of a Catholic instructor and with the approbation of the Headmaster. A weekly meeting of this Club on Friday evenings throughout the scholastic year enables the school, through its catalogue, to advise the parents of prospective Catholic pupils that the religious life and

education of their sons will be adequately cared for by a priest of their Faith. The number of Catholic boys in attendance at this school averages between ten and twenty per cent of the enrollment, and these boys are invited to meet with the priest in the Library to receive instruction in the Catholic religion, to have their difficulties, both intellectual and moral, ironed out for them, and to go through the motions of subjecting themselves to Catholic influences.

Of course no compulsion is exercised to guarantee attendance at the Club. The members may attend if the lecture scheduled for the evening promises to be more interesting than boning for an examination or rehearsing a play. They may drop in if they like the priest personally well enough to sacrifice the comfort of a chaise longue for the unyielding dignity of oaken benches. They may put in an appearance if the Chaplain is to be badgered in the time given to Open Forum about the supposed conflict between the Church and Science, or the eccentricities of priests in general or in particular, but whatever the cause of their attendance the Chaplain may count himself fortunate if he finds himself favored by so much as one-half of the Club membership.

The treatment of doctrine must of necessity be sporadic, for the priest has not time to develop any subject beyond the limits of a rather sketchy outline, and if the importance of the theme demands the attention of two successive meetings, many will find it inconvenient to attend this "superfluous" instruction, while the brave ones who contribute their physical presence will spend the time of the meeting in imaginative excursions to nearby houses where pleasures more concrete and appealing than dialectics and morals are being enjoyed during their absence.

Those who know the youth of today are aware that he is not given to preoccupation with religious thought. The subtle poison of indifference to religious values affects him no less than his parents, and a haphazard system of religious instruction such as we have outlined cannot hope to have any satisfactory or lasting result. It is but a waving of flags and a fluttering of banners without anyone being quite sure what the demonstration is all about, least of all the priest who realizes the futility of it all in so far as human judgment and experience are able to compute results. St. Thomas of Aquin with but one hour a week at his disposal in which to instruct a class that is largely absentee would fare rather hardly as against three or four suave lay instructors whose well-bred asides and smiling innuendoes in twelve times as many classes with perfect attendance make high festival of exploding the "professional" Catholicism of "the man with the reversed collar."

Yet Catholic parents of a certain type (quite frequently those who make a point of calling attention to the rectitude of their exemplary Catholicism) doggedly send their sons to such a school, and wince for shame at the narrowmindedness of the Church in condemning their "broadmindedness." The Church, were she not Divinely supported, might well become weary of insisting that it is quite as easy and a far less messy operation to kill

a man with lethal gas than to brain him with a bludgeon, yet the obvious analogy is generally lost upon the Catholic parent of our preparatory-school or college boy. It is still true that "there are none so blind as those that will not see."

When we speak of the indifference of the parents towards the religious training of their children it is not a merely negative indifference that commands our attention; it is rather a paralyzing kind of positive indifference which actually makes a point of being indifferent. For example: about a year ago four brothers ranging in age from fourteen to nineteen years arrived at this preparatory school from a wealthy home in one of the Latin American countries. Upon learning that they were followers of the Ancient Religion, the Headmaster communicated with their guardian (a modern American grandmother, as it appears) advising her of the opportunities afforded by his school in the matter of religious instruction. The reply of the American matriarch was devastating in its modernity. It even had the effect of nonplussing a very modern Headmaster of an ultra-modern preparatory school, for after expressing her pleasure at the knowledge that so many advantages were available to her wards in regard to their religion she went on to advise the bewildered gentleman that her desire in sending her charges to this particular school was "primarily to make them broadminded Americans," and that consequently attendance at Mass and at the Catholic Club should be entirely optional with the two older boys (aged seventeen and nineteen). The two younger ones, being but fourteen and fifteen years of age respectively, should, she opined, approach the Sacraments once a year for the time being, and "they may as well attend the Catholic Club too."

No doubt the Headmaster who, as head of a modern American preparatory school, finds it necessary to imitate St. Paul in his effort to be "all things to all men that (he) may gain all" (and especially all wealthy parents and grandparents), felt himself obliged to commend the sane, modern, and broad outlook of his dowager correspondent, for while it is true that "a soft answer turneth away wrath," it is equally true that a little soft soap judiciously applied by an obsequious Headmaster often causes his coffers to resound with the cheerful melodies of ringing gold.

If it be objected that this is an extreme case I aver, on the contrary, that it has the merit of at least a studied indifference. The lady actually thought it worth while to state her opinion and commit it to writing, however unsatisfactory be that opinion or the expression of it. But we have yet to consider the case of those whose indifference has advanced to a point where they are not sufficient interested to write—or even think about it.

This Fall the case of the Catholic Club and its inability to do all that was expected of it came under the scrutiny of the Headmaster once more, and after due consideration he came to the conclusion that courses in religion should be included in the curriculum and made compulsory for all Catholic students. His own experience in the past had shown him that despite his efforts to pro-

mote interest in the Catholic Club it still remained a "noble experiment" that would not work regardless of its exalted aims. His decision was to seek a solution in compulsory classes in religion for the Catholic students under the direction of a Catholic priest. In order that he might have the approval of the parents in making these courses obligatory, a letter was sent to the parents of each boy advising them of the plans that were being made for the practical religious education of their sons, assuring them meanwhile that no extra charge would be made for the additional classes; that the classes proposed would in no way interfere with the proper fulfilment of the regular scholastic program; that they would cause no conflict with the student's social or athletic activities; —and would the parent kindly sign the enclosed card and return it to the mails?

The enclosed card was self-addressed, stamped and ready for mailing. It required but the filling in of two names; that of the boy in the school and that of his parent or guardian, e.g., "I would like my son (*Jack*) to take the proposed courses in religion. Signed (*John Doe*)."

The priest who was to give the course in religion had prepared it with care. He would give of his time and his strength gladly and generously during the coming semester. Something really worth while was in the offing and he was preparing himself to meet it. Twenty-six cards had been sent out to Catholic parents and the answers would be coming in enthusiastically. At last the Catholic boy would be given a fighting chance to retain a grasp on his faith, for the Catholic parents would be quick to grasp this unheard-of opportunity to guarantee the religious education of their sons!

A week passed, and the priest, immersed in his books and intent on preparing his course, paused to inquire for the cards that had been returned. Two had come in. Another week slipped by and yet another, but still the answers were delayed. Two months elapsed and it became obvious that all the replies that could be hoped for had appeared. Sadly the priest counted the cards on his desk. Eleven bits of pasteboard fluttered from his tired fingers to the desk at which he sat. Eleven out of twenty-six. Examining them again he discovered that nine out of the eleven returned cards were from the parents of the boys who were voluntarily present at the Catholic Club at almost all its meetings. The boys who most needed the instruction had not been vouched for. What of the other fifteen?

In his office at the Administration building the Headmaster sat in a brown study. He was thinking of the Catholic Club—and of cards he had sent out. He was modern—up to the minute. No one could accuse him of being unprogressive. He had risked much in his recent effort to make his school unobjectionable to the most exacting Catholic parent by striking boldly at the hoary legend that American secular institutions of learning must keep aloof from the subject of religion. He had watched the vast majority of Catholic boys go out from the portals of his school, year after year, with their faith badly shaken, and he had seen many of them lose it entirely in

the maelstrom of secular university life. He had made a conscious effort to bring about a change, to make secure the foundations of the Faith that the Catholic Church claimed, with good reason, was being undermined, and he had sought the aid of the Catholic parents to this end. Well, he had done his part. He, who did not share their beliefs, who subscribed to none of their dogmas, who was not bound by any tie of parental duty, had sought to keep his Catholic students true to the Faith of their fathers, believing that it was his duty to them, to their parents, and to their Church, only to find that he was unnecessarily wearying himself in pursuit of ends that the parents themselves held to be unimportant.

Who can blame him if the smile that forced itself upon his features was a bit sardonic? Who can blame him for grimacing ruefully at the irony of the situation in which he found himself? A non-Catholic apologist for Catholic education drenched by the water of Catholic indifference! Who can blame him, I ask. Certainly not the Catholic parents!

#### THE WIDOW

(Written in January, 1905, after she had heard of the death of Edmund Leamy, M.P., to her dear friend, Mrs. Edmund Leamy. The poem has, hitherto, been unpublished.)

Between her tears that run like rain  
Streaking her roses with their stain,  
Her pretty smiles break forth in play  
In her drowned eyes the old sweet way  
And find a dimple near her lip.  
From the old dear companionship  
Fond memories she recalls, gay jest  
And happy laughter tenderest,  
Again she weeps, and for her part  
Praises the Will that broke her heart  
And finds but love for him and her  
Although that love hath stripped her bare.

Already o'er the waste of death  
She plants her flowers of hope and faith  
Heartsease with love lies bleeding, sees,  
Her days so many rosaries  
That must be told before they meet,  
Yet seeing her feet run to his feet.  
What matter if the days be gray  
Or bright so that she keep that way;  
Again the smile breaks happily  
The promise of God in a set sky  
Because time flies and flies apace  
And brings her nearer his embrace.

She hopes God will forgive and bear  
With her that he makes Heaven to her;  
That as she strives upon her road  
She thinks on him more than on God;  
Nor blessed saints nor seraphim  
Allure her thoughts that run to him;  
Nor that sweet Mother of all grief  
Who gives the broken heart relief;  
She only wants his outreaching hand  
Ah, the good God will understand!  
So her rod flowers like Aaron's Rod,  
These be Thy tender mercies, God.

KATHARINE TYNAN.

## Lithuania Under Dictatorship

VALENTINE MATELIS

**S**HARP-EYED newspaper readers, if they knew what to look for on December 12 last, could have found tucked away in some inconspicuous corner of that day's various issues the brief notice from foreign correspondents that Antanas Smetona, provisional President of Lithuania since 1926, had been formally elected for another term of seven years. They would also have learned that he received a total of 116 electoral votes out of a possible 118, the two remaining ballots not being cast because the Electors from the Klaipeda Territory had failed to arrive.

Such a unanimous expression of approval of its leader by any country is indeed amazing, especially in these days of candid democratic government and depression-harassed tempers. If any reader had paused to consider this phenomenon at greater length, he would have assumed that in Antanas Smetona the world in general and Lithuania in particular was blessed with a new George Washington—first in war, first in peace, and first in the hearts of his countrymen. Indeed, the Chicago *Tribune* furthered such an impression by stating briefly that the President was very popular with the people and the election results very well received.

In the absence of more detailed information such an assumption might indeed be justified, and on the whole it is the most charitable explanation of the facts. There is, however, another and less pleasing interpretation of the facts, the astounding unanimity of the Electors. In a previous article in AMERICA, I had occasion to mention that Smetona was the leader of the *Tautininkai*, one of the smallest political groups in the country; this party had no representatives in the Seimas of 1925, and only five of a total 85 in 1926. It will be recalled that after the 1926 revolution, Smetona was approved head of the Government only provisionally, with the definite understanding that elections were to be held in the immediate future. This "immediate future" has already stretched into five years. It now threatens to continue for at least seven more, unless something unforeseen happens in the meanwhile. The present elections have by their unprecedented unanimity, if by nothing else, "given the show away" that they were elections in name only.

In order that the observer might be able to evaluate justly the results obtained, and understand better the curious methods used in this election (which will undoubtedly be followed in the coming Seimas balloting), a brief summary of the circumstances surrounding it would not be amiss.

Immediately after the accession to power of the party five years ago, the *Tautininkai*, under the joint leadership of Smetona and Prime Minister Augustinas Voldemaras began preparing the ground by the use of all available Government machinery for an election favorable to themselves. They realized that their party was at the time too small and possessed too inconsiderable a following

among the masses for them safely to venture an expression of popular opinion at the polls, despite the incessant clamor for this from all other parties. The regime, therefore, began overhauling instead the councils of all city, county and divisional governments. Local elections of a sort were held to bring new members to the councils; however, since the franchise was withheld from all but the most privileged classes, all parties excepting the *Tautininkai* themselves refused to take part in them. For one thing, it was manifestly unconstitutional to grant the privilege of voting only to property holders (even the grown sons of whom could not vote unless they were owners in their own right), tax-payers, and Government officials. In this way the great majority of citizens, including tenant farmers, day laborers, and city workers were deprived of all voice in the balloting, while on the other hand the class of job holders immediately grew in numbers and power.

Because of the boycotted elections, and other reasons which will be outlined later, the Government was left a free hand in counting the results, so that those Councilmen finally declared elected were virtually hand-picked. Even so, the President of every Council and the Mayor of every city was appointed by the Minister of the Interior. In this way the Government had created a stratum of office holders whose absolute loyalty was the price of their jobs. To quiet as much as possible dissatisfaction at these farcical elections, it was announced that the Councilmen chosen would deal only with local government, and so their importance was minimized.

Then two years later without any previous warning, the Minister of the Interior announced on November 6 last that general elections would soon be held. (About the same time the principal organ of the Catholic opposition parties, *Rytas*, was ordered to suspend publication and its editor commanded to leave Kaunas. This paper had been the Government's most persistent enemy, and if left loose, might prove annoying during a most critical period.) The official proclamation for presidential elections was issued two weeks later, November 25. On December 2, the electors were appointed by the various Councils previously mentioned, without any semblance of popular voting. A week later the "popular" Antanas Smetona reaped the harvest of his carefully sown campaign by graciously accepting a unanimous vote of re-election.

This short account of political electioneering and engineering with all the bribery and corruption usually attending them sounds sordid enough, but even this tells only half the story. Though such manipulation is distasteful to all honest men, it is familiar to politicians the world over, and seems thereby to have gained a sort of grudging tolerance among the people, if never their approbation.

What is more reprehensible, however, was the definite

organization by these same dictators of a secret terrorist society, similar to the Bolshevik OGPU, which was designed to complement and aid the Government's work of realignment with all manner of unscrupulous and violent repression. Until a few months ago little enough was known of this society, excepting that it was at the bottom of the student "strikes," which caused religious schools to be closed, and definitely antagonized all Catholic opinion against the government. It is now evident, however, that its scope was much broader. The idea originated in the desperate minds of the *Tautininkai* leaders back in the fall of 1927, after "time-honored" political methods were proving sadly inadequate for accomplishing the results desired. More supporters of a strong-arm policy were necessary and an organization to supply this was conceived.

The name selected for this society, the "Iron Wolves," was one to intrigue the imagination of all Lithuanians. A fable current among his countrymen has it that a dream of a terrifically huge iron wolf led the Grand Duke Gediminas, grand-father of Vytautas the Great, to build the city of Vilnius and greatly enhance the glory and prestige of a greater Lithuania. The figure of the Iron Wolf thereupon became forever a symbol of power and renown. Now to attach this legendary name to any secret society was certain at once to draw many adherents. A solemn oath, including blind obedience to the Unknown Leader and complete secrecy of all operations, was further demanded of every member, and this oath was made binding by the solemn kissing of a Finnish dagger—symbol of death to all traitors. A secret constitution was drawn up, with both Premier Voldemaras and President Smetona approving and signing it. Many of the more lawless elements were quickly lured into the fold with this interesting bait, especially as they were furnished an opportunity to run wild over the country and indulge their vicious appetites.

Money was furnished from the Treasury to the Unknown Leader, who sent it throughout the country to his subordinates. These were commanded to terrorize the more active leaders of the other parties and bring into power men favorable to the Government. This they accomplished by fomenting discord at political meetings, informing, spying and other means, thus gradually forcing the police to interfere and stop all opposition gatherings. In a word, their mission was to subdue and disarm their enemies completely.

Because many acts of lawlessness were attributed to this organization, its leadership became a post of great danger—for this reason the name of the Unknown Leader was never revealed, and to the present day his identity is in dispute. At his subsequent trial for treason, Voldemaras declared Smetona was this unknown Chief. On the other hand, most of the funds came from Voldemaras himself, so that he had been considered the Leader by the rank and file of the organization. However this may be, it was over this post and leadership in the party that dissension finally arose between these two leaders, and forced all their underhand activities into the open. As success gradually crowned their efforts sole

leadership of a powerful group became the object of both men.

The first hostile move in this contest appears to have come from Smetona. Acting under his orders, his henchman Musteikis attempted unsuccessfully to assassinate Voldemaras. An entirely innocent bystander was later declared guilty of this crime and shot. Afterwards while the Premier was at Geneva, a crisis was engineered in the Government and a new Cabinet formed. Immediately thereafter Voldemaras, shorn of political prestige, attempted on at least three occasions to usurp the reins of power through the use of "Iron Wolves" still loyal to him. On all three occasions he failed, mostly through the activity of Rusteika, Commissioner of Police and himself a Wolf. He it was who finally imprisoned the deposed Premier at Platelius on a charge of high treason. As a punishment for having thus broken his Wolf's oath, Rusteika was shot and killed by two members of that organization on August 19, 1930.

By thus securing his rival's imprisonment, Smetona gradually assumed undisputed leadership, but nevertheless he was greatly disturbed by the potentialities of the Frankenstein monster he had helped create. He felt the organization had fulfilled its primary purpose (the election returns prove he was right) and if permitted to continue operations might embarrass him greatly. For this reason, and to exonerate himself as much as possible after the revelations made by Voldemaras at his trial he finally suppressed the society. The fruit of its labor, however, he is now enjoying.

Today Smetona stands before the world as sole head of Lithuania vindicated by his countrymen with a unanimous vote of reelection. His rival Voldemaras is quite thoroughly tamed, and lucky to escape death. In view of his great triumph and complete control of the situation, it is extremely probable that the President will grant his former colleague full pardon for his offenses (which did not differ from his own, excepting that he was found out), and permit him to leave the country for a two-year lecture tour in the United States, as has been indicated by the press.

In the light of these facts, the election has been accepted by all the Lithuanian papers in this country, with one or two exceptions, as a huge farce which may easily turn into a national tragedy. The press in Lithuania is either warmly approving or discreetly silent, muzzled by the censor. The general opinion, heightened by continual religious persecution, is that such an election can in no wise change the fact of dictatorship now existing. The masses deprived of the vote, and the Catholics (eighty-five per cent of the total population) constantly discriminated against, would never legitimately support such a government. There is probably not one important Catholic leader in the country who has not been imprisoned or fined for expressing his opinions. Even priests giving sermons in church are not exempt from censorship, many of these having been made to suffer for demanding justice and liberty. As expressed by a Lithuanian pun, the Smetona (meaning "cream") in the Government has become a trifle sour for the country.

## The Sad American Artist

PHILIP BURKE

THE artist in America reminds one of little Orphan Annie looking through the fence. She doesn't belong; she has no one to play with. And presently she wails. Our contemporary art is the object of much learned attention. Critics write volumes explaining, justifying and condemning. But it all boils down to this: the defeatism, the pessimism, the cynicism of American art, are the wails of Orphan Annie weeping in the cold. For the artist in America is an unhappy fellow and he expresses that unhappiness in his work. In paintings, in poems and novels, he reflects his own mental and spiritual lack of adjustment.

The artist himself is not always aware of it. So he curses the critics and the public and goes unhappily on, finding life, in the words of Millay, an orphan Annie of contemporary verse, "an empty cup, a flight of uncarpeted stairs."

The balloon-tired and country-club comfort of many well-known writers and painters would seem to refute the idea that American artists are unhappy. Certainly America showers wealth on the artist who catches on. Big business pats him on the head and society asks him to tea. He is welcome at Palm Beach and Reno. He smiles on the world from rotogravure sections and newsreels; Little Orphan Annie with her tears dried, sucking the candy of public approval.

But artists are often intelligent and the intelligent artist knows that he is thus rewarded not for being a fine artist, but for being a shrewd business man. He gets patted on the head for making himself useful to commerce. And in making himself useful to commerce, he more often than not makes himself trivial to art.

For an artist is essentially one who seeks through the medium of his work to give expression to beauty and truth. And beauty and truth are not the preoccupations of the business barons. So we have our contemporary successes, who with clever and docile technique, paint over and over again the handsome empty-faced women with Fisher bodies and the sweet morons of magazine covers and billboards. We have our literary business men manufacturing the shallow stories of contemporary fiction. They dress up the old fairy tales in the clothes and talk of Park Avenue. Cinderella from Tenth Street, taken away by a prince of Long Island; little Red Riding Hood fleeing from a gangster wolf; Jack the Giant Killer riding a tractor against the ogre of sales resistance; pretty girls and boys sailing to happiness on the magic carpet of wealth.

Occasionally, like Sinclair Lewis and Dreiser, both of whom were once successful employees of the women's magazines, they break away, and with vigorous and unhappy enthusiasm start throwing ink at their erstwhile patrons. More often they progress comfortably to Hollywood and build palaces of pink stucco to exhibit their success and hide their frustration.

On the other hand, the artists who lack commercial sense, whose talents, in other words, cannot be utilized to overcome sales resistance, are seldom happy in America. They resent being pushed aside by contemporary opinion as unimportant and freakish. They resent, while denying it, the littleness of their own work. Their job is to express beauty and truth and they are too unhappy to see beauty, too confused to find truth. They have, many of them, a real mastery of their tools of expression. They are sure and deft in the use of words or paint. But they have nothing to say, and nothing, said with exquisite technique, remains just that.

Unhappily aware of the approval bestowed by the public on their brothers, the scientists, many of them have sought to be scientific, too. And their art, attached to science, as the art of the moneymaker's is attached to business, becomes a pseudo-scientific thing that is neither art nor science. And so, by another road, they arrive at futility.

That is what our American realists have been doing with their *Life-is-like-that* books of the month. When Zola went to the morgue with a notebook to describe death and studied harlots to describe life, his methods and his results were startling and new. When Flaubert, with a technique borrowed from a provincial surgery, dissected Madame Bovary with cold and disinterested enthusiasm, he achieved a success of distinction. But the same methods and conclusions endlessly repeated have ceased to be either surprising or significant. Realism, unable to go any farther in the study and description of physical realities, has for some decades given itself to reiterations.

Dreiser is no pioneer. He, and the little men in his wake, are following the footprints of dead men. The so-called modern realists have been complaining that *Life is Like That* since 1830. The themes of our American realists are old phonograph records stolen from the French and Russians of the last century, new only to the unlettered, exciting only to the morbid.

I have before stated, but it will bear repetition here, that the present unhappy position of the American artist is an inheritance from early America. The seeds of it came over in the Mayflower and were planted in the first clearings of New England. The one popular art of the Puritans was preaching sermons to make themselves and their neighbors unhappy. They were suspicious of beauty and feared it and art was anathema to them. That was the result of the Reformation's attempt to divorce beauty from truth, giving truth to any individual investigation and beauty to the devil. That resulted in men who knocked down images piously, and sought to please Christ by defacing pictures of His Mother. The Puritans fled from the cathedrals and all they contained, and they contained a great and living art, the fruits of a search for beauty that was centuries old. The culture that came to

be in America was based on Protestantism, on protest. And great art is never a protest but always an affirmation.

Art, being the attempt to express beauty and truth, is fundamentally religious. Beauty and truth come from God and are reflections of Him. The knowledge of this is the living core of the world's great art. Time was when the artists weren't orphans. They felt no need to be servants to business or pseudo-scientists; in their own right, as artists, they were the companions of princes and the servants of God, honored children in their Mother's house. They had something to express, those masters of the Middle Ages: a great faith and a robust enthusiasm for life. Life to them was a journey through a dark forest into the dawn; terrible at times, glorious at times, but never an empty cup or a flight of uncarpeted stairs. Three hundred years of protest have brought us to that barren conclusion. The medieval artists knew beauty and truth to be the footprints of God invisible; and with high hearts, following beauty and truth, they walked toward God.

Our modern American attitude toward that great art of the past is an interesting study of confusion. For a long while we paid very little attention to art in America. We were busy with the physical realities of pioneer existence. On our successive frontiers only the makers of practical things seemed important. That is why our great American artist, Mark Twain, an urchin in the sleepy primitive little river town of Hannibal, Missouri, and a young man on the Nevada frontier, was curiously reluctant to confess himself an artist. He tried being a river pilot, a miner, a newspaper editor. And only when he had failed at all these did he shamefacedly give himself up to literature. Throughout his long life he never recovered from that complex. He tried again and again to be an inventor and a business man. He valued most the friendship and approval of men of action and business, General Grant and Rogers of the Standard Oil. He never recovered from the feeling that as an artist he was out of the important currents of American life. He, too, under his concealing laughter, was an Orphan Annie, crying resentfully that men were the lowest of the animals and life an illusion.

But the age-old craving for beauty forever reasserts itself. America, settled and prosperous, became art-conscious. And in the nineteenth century the prosperous sons and daughters of American business commenced the rediscovery of Europe. Americans with Baedekers wandered disconsolately through continental art galleries and stood awed and vaguely resentful under the great dome of St. Peter's. They began to buy culture and bring it home with them, treasuring little statues and reproductions of Madonnas with a puzzled belief that here was at once great art and foolish superstition.

In increasing numbers young American art students went abroad to sit at the feet of the old masters. The technique of the great artists of the Renaissance they could imitate and improve upon, but the flaming enthusiasm still shining through the faded paint evaded them. They could draw skilfully and mix paint deftly. Art is more than that. And so their painting became empty; a

matter of images and lines, of apples on a plate and a nude descending a staircase, like a schoolboy's dream of a geometry problem. Novels became pseudo-scientific studies of unfortunates, and poetry, disillusion in rhythm.

The conception of art as mere prettiness, the idea that an artist is a weak and anemic soul divorced from realities, is foreign to Catholicism, to the traditions of the Church that has from the first honored the artist and called him to the service of God. Yet here in America we Catholics, being human, have not been completely resistant to the prevalent cultural influences. There is not among us now that deep interest in art and understanding of the artist which was our heritage.

We have, all of us here in America, been building a new nation. The work of the masons and builders is done now. But the windows are empty of colors and the walls are unbeautiful. Artists are already at work decorating those walls with the distorted images of their own confusions. There is room and there is need for Catholic artists to give expression in stone and paint and word to the eternal and beautiful realities.

We have helped build this nation of ours and if we don't help in the making of its culture, in giving it beauty—we give over that task to the busy little experts of the physical and the little rhymesters of pessimism. And thus we share in the responsibility for the finished work. Too timid and indifferent for the task, we fail at once as Americans and as Catholics.

But there is among us a growing interest in Catholic Action, in faith made daily manifest. And Catholic Action will embrace Catholic art. The time will come, please God, when Catholic artists, sustained and encouraged by the genuine and widespread interest of their fellows, will work with proud and happy confidence. No longer content with weak imitations or with the uninspired repetition of old forms, they will give to the deepest truths of their consciousness new and vigorous expression. They will write as Dante did, winged by imagination to the gates of Heaven. They will paint like Raphael, "flaming out his thoughts upon a palace wall for Rome to see."

Then when the vitality and beauty of our religion is reflected in our art, many will be drawn to us, as children at night coming to the lighted windows of Home.

That time isn't yet.

#### HEAVEN TREE

Were I a painter I'd paint only skies:  
Skies whipped and bare, skies cumulate with cloud,  
Skies sinister with stormy auguries,  
Skies mutely starred or brazening thunder-loud;  
The peach-blow sky of dawn, thin blue of noon,  
Stallion-of-lighting skies with orange mane,  
The zinc sky of November, pearl of June,  
Skies panting clotted blood, or gray with rain.

Nothing so changeless as the changing sky;  
Nothing so lonely as its lonely arc;  
Nothing but man so propped by mystery;  
Nothing but life so swift from bright to dark,  
Nothing so vast as this great heaven tree  
Housing the whirlwind and the tremulous lark!

HENRY MORTON ROBINSON.

Education**Home Work in the School**

MARY E. DUPAUL, M.A.

**R**EPEATEDLY are we reminded that the social structure is undergoing a change. For better or for worse, this change is reflected in a thousand ways in the school. Just as Rip Van Winkle looked in amazement at the transformations that had taken place during his absence, so our grandmothers, were they to revisit us, would be confused by the school curriculum of today. And well might they be confused.

They would probably be stirred by the feeling that, after all, much of the content of the present school program was in their time successfully carried on in the home, the best training school for the child. It was an informal education, no doubt, but effective, and practical for the period in which they lived. They would probably recognize that many of the plain duties of the household, now dressed up in new names, comprise our educational frills. Household arts or home economics, now being taught in school, was at one time a homely duty consuming much of the girls' time. In those days balanced diets, scientific research, and chemistry, had not made their contribution to cookery. Necessity often supplied the best criteria. Food was not transported so easily as now. The girl of the old school prided herself on the knowledge that the safest detour to a man's heart was by way of the gastronomic route. Pseudo-psychologists of today would probably argue that the emotional element might be responsible for a complex of some sort or other. But psychology was not confused with food then.

The minor art of sewing, passed on from mother to daughter, is now taught in school. Sometimes, it is used for practical purposes too.

Nature study, as a school subject, was not stressed forty years ago. There was not much need for it. People were not massed together in cities, where at present half of the children live. At first hand, they observed the fields, streams, birds, and flowers. Today in many large cities, the only contact many children have with flowers is through the florist's window. Occasionally they visit a park or take a trip to the country, but these excursions are all too rare.

Physical education in the "good old days" was unheard of. Children had large school yards, empty lots and plenty of play space, and exercise in walking distances to and from school. Then boys helped with the chores. Girls assisted with housework. To take the place of this healthy exercise in modern times, children are herded into stuffy basement gymnasiums, and put through a series of formal exercises which cannot in any way compare with play and free exercise in the open. Playgrounds offer some exercise and recreation, but unfortunately there are too few of these.

Most schools now include music in the day's program, whereas in former times music lessons at home were considered part of the educational equipment. Dancing, too, is now taught in our schools, probably as a preparation

for future work in college, some of which give credit toward a degree for this accomplishment.

The home seems to be fading from the picture. As has been pointed out by Father Blakely in his article in *AMERICA*, "The Teacher's Easy Job," with so many of the early responsibilities of the home transferred to the school, the load which the teacher carries has become a burden. As a result of this transfer of training to the schools, let us hope the pupils of today will benefit by it. To them should be returned that training for parenthood which at one time was carried on within the sanctity of the home.

Another radical change affecting the modern home is that more people in our day are concerned with the child's education and welfare—the children's clubs and organizations, the settlement house and the clinic, and of course, the school. With the relinquishment by the home of many of its traditional duties has come about a decline in discipline, and lack of confidence between parent and child. All of these modern movements have made matters more difficult for the teacher. As one over-worked teacher expressed it, "We are responsible for everything connected with the child, from milk to morals." Even though the school has taken over more functions of the home, parental education with conferences, adult education and demonstrations, should be urged as a means to interest parents in the work of the school, and bring about better cooperation.

Maladjustment among children in grandmother's time was less common than in ours. This is not to be wondered at when we consider such outstanding social occurrences of modern times as industrialization, urbanization of our people, and newer methods in communication and transportation. Another cause of bewilderment would no doubt be the part that the school assumes in the responsibility of guidance. Through this agency Julia and John are helped to find the right kind of work. That is its real purpose.

Before the days of mass production there were fewer fields of activity, and the matter of selecting the right position was less difficult. Now the United States Census mentions 500 groups, which may be subdivided many times, probably between two and twenty thousand. With rapid progress in the field of invention, and the mechanization of industry, new specializations are appearing every day. The problem of guidance for the parent in helping the child to choose his life work is indeed complex. Parents are rarely cognizant of the separate occupations, definitely classified in our highly organized system. As time goes on, the complexity will increase, and it will become more difficult for young people leaving school to find their proper places. It was inevitable, then, that the school, which had endeavored to supplement the work of the home in other activities, should interest itself in "vocational guidance." Admittedly, much of the work in this field has been done in a fumbling manner. But experience has brought wisdom. What the school can properly do in helping boys and girls to find a useful place in this complex modern life, I hope to show at another time.

## Sociology

### The Union or Communism

PAUL L. BLAKELY, S.J.

NEW reports are coming in every day from the counties of Harlan and Bell, where the authorities of the Commonwealth of Kentucky and the miners are in conflict. Some read like the communiqués of the World War. By way of contrast, let me present a picture of peace from that unhappy district.

Nearly one hundred years ago, a pioneer made his way through the gap of the Cumberlands, and settled in the shadow of Pine Mountain. He came of a brave and hardy stock, this William Creech, and like Boone, was gifted with vision. He wished no riches for his people or himself. But he "craved," to use the mountain word for "wished" or "desired," for his children opportunities which he had been denied, and he hoped that through education they and their children's children might learn to serve and adore Almighty God.

To this end, as the years went on, he gave what he had; no money, but his house and some land, to be used as a school "as long as the Constitution of the United States shall stand." Recording the deed at Harlan, the county seat, he told the people that soon they would have a school. And he said: "I want all younguns taught to serve the livin' God. I have heart and cravin' that our people may grow better. I have deeded my land to the Pine Mountain Settlement School to be used for school purposes as long as the Constitution of the United States shall stand, hopin' that it may make a bright and intelligent people after I am dead and gone."

What scholar could have stated better than this unlettered pioneer the purposes of education? "I have heart and cravin' that our people may grow better," mentally and spiritually. Stout-hearted old William Creech now lies at rest in the shadow of his beloved mountains, but could the once clear eyes that now are dust look out upon his people and his hills, he might ask if the Constitution of the United States yet stood. For war has succeeded peace, and in one of the wealthiest counties of the Commonwealth, there is poverty and oppression, rapine and murder and bitterness.

Yet out of the welter of controversy, with its recrimination, and its story of nine murdered men, one fact arises starkly. The owners of the mines would have none of the union and must now fight Communism.

I do not mean to say that had this conflict been avoided, Harlan, with the adjacent counties of Bell and Knox, would today be centers of prosperity. For many years the coal business has "been shot to pieces." Pennsylvania and West Virginia have had their wars and their shambles; now it is Kentucky's turn. The development of water power at the Dix Dam in Mercer county, and other near-by areas, has decreased the number of coal consumers, and uneven freight rates have made it impossible for the operators to compete with other producers for the Northern markets. Restricted to a narrow market, the operators (all, practically, non-resident own-

ers) cut expenses to the bone, and began a policy, fully justified according to modern economic usages, which meant that about half the miners were dropped, and the other half given work about half the time. On this basis, they could run the mines at a profit.

The crisis called for nice adjustment, and all possible forbearance. Unfortunately, early in 1931, rumors of a strike were heard. Whether or not the idea was first suggested by Communistic leaders from Pittsburgh or New York, cannot be ascertained. There were a few unions in the district which as a whole was unorganized, but on March 1, the union leaders decided that a strike at that time was folly. Not only was the United Mine Workers against a strike, but its treasury was empty, and it would be able to afford no relief. Had the operators ignored these union meetings, or better still had they met the union leaders in conference, it is all but certain that the violence which followed could have been averted. But with inconceivable folly,—in view of their own precarious financial condition, and economic conditions throughout the country—they chose to interpret this union gathering as a hostile act. Miners who attended it were discharged, if they had a job, or blacklisted, if they were looking for work. Unemployment increased, and a number of the miners, thinking that the United Mine Workers would somehow help them, joined the unions. A few sympathetic strikes followed, together with overt acts; on both sides, it is claimed. Even then war was not inevitable, but at that juncture, a group of "liberals" characterized by a judge of whose standing there is now no doubt—that is to say, he apparently lacked every qualification for his position—as "snakes from New York," wriggled into the film. In that characterization, at least, he was, on the whole, correct.

In any case, the radicals could not have asked a better field for the sowing of hatred and discord. They poured into the county, along with a horde of agitators, sob sisters, social workers, and crooks, and not many months had passed away before the union passed away too. Its place was taken by Communistic leaders, with a policy of violence. We can throw the findings of Dreiser and similar investigators into the wastebasket, and lose nothing; but turning to the report made by Kentucky investigators appointed by the late Governor, we read a story of disregard for law by the sworn officers of the law, without parallel since the days of Cripple Creek. Well might old William Creech ask himself if in those bitter days—which may yet be repeated—the Constitution stood. It didn't.

Writing in this Review last Fall, before any details of this official report were known, I said that these barbarities constituted a challenge to the very principle of authority, which should be met by the officials of the Commonwealth. The report is in the new Governor's hands, and the legislature is in session. If the Commonwealth does nothing to make impossible a repetition of these outrages, the next chapter in the story will be yet bloodier.

As to the operators, whose folly has replaced the union

by Communism, the case is even more difficult. Yet even now they have at their disposal a remedy which can drive the radicals out of the place they have assumed. Let them take the first step to the formation of an arbitration committee, as suggested in the Encyclicals of Leo XIII and Pius XI, and meet with the leaders of the old union. If the coal companies refuse, it is not only the right but the duty of the Commonwealth to assume control, even if this means the confiscation, with or without remuneration, of the mines. A corporation or industry which creates or occasions the misery which now exists in Harlan county, and threatens to spread into the adjacent counties, is a fixed menace to the purposes of government. As such, government is bound to use all means in reason to abate the evil consequences. If these means fail, then suppression of the corporation or business by the State is not merely permissible, but the State's duty.

This is not Communism, but common sense. It is time for us to cease stigmatizing as "Socialistic" what is plain Christianity and denouncing as "Communism" the fundamental dictates of justice.

Compared with other corporations the soft-coal industry is small. The steel and automobile industry is still unorganized, so too the means of local transportation and communication; and the owners have readily killed every attempt of the wage earners to form free untrammelled unions. It is but a question of time when they too will face the crisis. Should they refuse to recognize unionism, the enemy they fight will be Communism. With 8,000,000 unemployed on the verge of destitution, and with probably as many more working for wages cut by from ten to forty per cent, we have never been nearer the verge of rebellion. Had this great army of bitter and despairing men and women found a leader, the red flag would wave from one end of the country to the other. Another year of distress may create that leader.

Under these circumstances, it becomes the duty of those who possess means to share with those who have none. For charity no less than justice is a law. In default of charity, it may become the duty of the State, acting under authority vested in it by Almighty God, to conscript wealth, to the end that men may live not as starving brutes, but in a manner that accords with their dignity as images of God, sons of our Father in Heaven, and brethren of Christ, the Workingman of Galilee.

#### BEYOND

Walls have power to start me dreaming,  
Curious for what they hide;  
Hedges always make me wonder  
What is on the other side.

Mountains tempt me to discover  
Valleys I have never known,  
While the pulsing of the ocean  
Will not let my thoughts alone.

Every day suggests the morrow,  
Every year the years to be,  
In the midst of life I often  
Think I glimpse eternity.

GERTRUDE RYDER BENNETT.

#### With *Scrip and Staff*

**I**N view of the skeptical attitude which is prevalent towards classical education in general, and Catholic education in particular, the following tribute from a former Jesuit pupil, the present Egyptian Minister to the United States, who is a scholarly and practising Catholic, is of special interest. The letter of Sidarouss Pasha, dated from Washington December 21, 1931, was written in response to greetings sent to him by the students in the French Department of Fordham University, through Prof. Basile G. d'Ouakil, editor of *Fordham-France* and head of the Department. The message, wrote the Egyptian Minister, is addressed, in appreciation of these greetings, to "the students of the schools, colleges, and universities of the Jesuit Fathers in the United States of America, for publication in the review *Fordham-France*."

"Dear Friends,

"I take great satisfaction in extending the greetings of a former pupil of the Jesuit Fathers in Egypt to my young American comrades in Jesuit universities, colleges, and schools.

"Their mention brings to my mind the happy years that I spent at the College of St. Francis Xavier at Alexandria in following the high standard of intellectual discipline set by your Teachers, and I cannot help feeling immensely thankful to those men who were the very first to reveal to me the marvels of the world of thought. Egypt at that time was developing rapidly. The leaders of our Egyptian youth had wisely favored the establishment of Jesuit mission schools in our country. A great many young men, of various forms of religious belief, had come there from all directions in order to profit by their splendid teaching. The basis of their system was the love of science and morality, together with esteem for everything that is beautiful and lofty. Every heart was won by the professors' fatherly goodness and the respect that they were able to command; and the elite of Egypt sent their sons as soon as possible to the College of St. Francis Xavier at Alexandria or the Holy Family at Cairo.

"It was there that we learned the real joy of hard work; it was there too that we became accustomed to leading an intellectual life and were able to lay those foundations of character which we have tried to develop in the years that came after.

"University studies, no doubt, will bring special and deep-seated talents to maturity; but it is the school years that make one realize the essential need of an intelligent and idealistic discipline. It is these years that form character; and none could have been better qualified than those teachers to give us just such a discipline.

"Their long hereditary tradition of teaching enables them now to pass on to you all that is best in the field of classical culture. Even if their discipline may seem to you a little rigid, it will do the work of arming your minds for the fierce battle of life, and will guarantee you genuine happiness as well. After all, is not the real aim of teaching to enable us to understand and observe the

world around us? There can certainly be no comparison between the satisfactions which the mind gives and those that are yielded by merely material life.

"In these times of educational and intellectual experimentation many look upon classical discipline as an outworn method, which is deprived of life-giving sap. Nowadays our efforts are directed towards making our pedagogical systems practical. Many of these efforts, however, seem futile and the generations which have been trained by the newer methods are deprived of the pleasures of the mind.

"You are certainly fortunate, my dear comrades, in belonging to the select few who are enjoying the benefits of classical culture and whose vocation is to pass on to future generations great and wonderful heritage of American thought. As privileged heirs of a higher form of knowledge you will be able to place a just estimate upon the beneficent mission of your esteemed Teachers. In later years, if you follow my example in recalling the days of your youth you will be charmed and delighted to find the fair, pure image of your college enshrined in your memories.

"Every good wish for your studies, your happiness, and your prosperity!

"SESOSTRIS SIDAROUSS PASHA,  
"Envoy Extraordinary and Minister  
Plenipotentiary of Egypt in the  
United States of America."

THE Egyptian Minister is one of the most distinguished members of the Oriental Catholic Churches who has come to this country in recent years. In a recent Encyclical addressed to the Universal Hierarchy of the Catholic Church, Pope Pius XI recalls the love and pastoral affection of Pope Leo XIII for the Coptic Catholics, one of whom is Sidarouss Pasha.

The recent Encyclical is an urgent appeal to the Catholic world to realize the immense importance of Oriental studies in general, and of the Papal Oriental Institute in particular. Says our Holy Father:

The intense interest evinced in the past by our Predecessors in the advancement of a profounder knowledge of things Oriental, especially amongst the Clergy, is a fact that cannot but strike anyone who glances at the annals of the Church. Evidently the Holy See always has been convinced that the numerous evils of the past in the Near East and the lamentable discord, which has broken so many once flourishing churches from the root of unity, were the necessary results, above all, of mutual ignorance and contempt and of the prejudices consequent on long enduring aversion. It realized too that it would be vain to seek a cure of such great evils unless their causes were removed.

Pope Pius reminds us that his predecessor, Pope Benedict XV, "constituted a Sacred Congregation for Oriental Rites and Affairs and decreed the foundation of an institute for higher Oriental studies which would be notable for its equipment in accordance with the demands of modern erudition and for the knowledge and research of its professors in Oriental questions." Says Pope Pius:

The desired growth of the Institute, however, was hindered not a little by the circumstance that, although it was close to the Vatican, it was rather distant from that part of the city which is more densely populated. Hence at the very beginning of our

reign, desirous of putting into effect what Benedict XV had already in mind, We decreed the transfer of Oriental Institute to the edifice of the Biblical Institute, especially as the purposes of the two had much in common—the Oriental Institute, however, remaining a distinct entity and to be given its own proper location as soon as circumstances should be opportune. Moreover, We desired that for the future a sufficient supply of capable professors in Oriental studies should not be wanting; and believing that this purpose would be more surely attained were We to place the direction of the Institute under the direction of one religious family, by Our letter of September 14, 1922, We enjoined on the General of the Society of Jesus that in his love and due obedience to the Holy See and to the Vicar of Christ he should take over, despite all the concomitant difficulties, the entire administration of the Institute under these conditions.

The Pope appeals to the Hierarchy for the equipment of priests well versed in Oriental studies.

The Universities also are to assist:

We are indeed aware that it is the duty of Catholic universities to establish a faculty for Oriental studies and We gratefully recognize that at Our proposal and with Our help steps have been taken at Paris, Louvain and Lille to fulfill this duty. We also rejoice to see that in other institutions of theological studies courses in Oriental questions have been recently begun with the consent and sympathy of the Bishop and often at public expense. Indeed it ought not to be too difficult that in each theological seminary there should be one professor who together with the study of history or liturgy or canon law would at the same time be able to explain at least elementarily that which pertains to the Near East.

The equipment of the Institute library with sources and works treating of the Near East, is most important.

One of the most interesting features of the Oriental Institute is the Department of Islamic Studies which has been made possible by the conversion to the Catholic Faith of the distinguished Msgr. Mulla, of Turkish birth. As a result of these studies and the characters and apostolate it will bring forth, the Holy Father looks forward to the promotion of the Reunion of Christendom.

"Then at last under the auspices of the Immaculate Virgin Mother of God, and of the Holy Fathers and Doctors of the East and West, when all the obstacles to the longed-for unity shall have been removed, We shall receive into their father's house our long-separated Brethren and sons in the union of that most intimate bond of charity which is firmly founded on the full profession of the truth of the Christian religion." **THE PILGRIM**

#### QUEER

Now, isn't it queer  
How the wind has the way with it  
Of whistling you home?  
And I turning the bend  
On the road to Crouch End,  
I'd wager this minute  
There was a scent of things in it  
From the hills o'er the foam.  
But whether 'twas musk  
In the dreamlight o' dusk,  
Or the honey-hued whin  
At the day's drawing-in  
On the hills of Glengall,  
Now, may I not sin,  
Sure I can't tell at all:  
But, praise be to God,  
'Twas queer, and 'twas odd!

LIAM P. CLANCY.

Literature

## The Cheney Report on the Book Industry

FRANCIS TALBOT, S.J.

After fifteen months of intensive research, aided by a corps of assistants, Orion H. Cheney, on January 5, rendered his "Economic Survey of the Book Industry, 1930-1931," to the National Association of Book Publishers. The survey was sponsored by the National Association, and financed with a grant of \$40,000. It is presented in a book of 337 pages, available to the cooperating organizations but selling to others for \$10.00 per copy. The report covers every phase of the book industry, from the acceptance of manuscripts, through the mechanics of printing and binding, to the methods of advertising and distributing, the sale in book-stores and by the other agencies, the propagandizing in reviews, and the analysis of the potentialities of the book reading public. According to the *Bookbinding Magazine*, "the survey is believed to be the first example of major industrial planning in this country in which every branch of an industry has cooperated in a self-survey, so that every ramification of the important problems could be studied and a joint program of improvement worked out."

That the book-publishing industry was, and still is, in an unstable, unbalanced situation, that none of the directors of the industry, individually, could offer a plan to place it solidly on a firm, business basis, led to the resolution of the National Association of Book Publishers to call in an "impartial observer" who would study the industry and analyze its economic structure. Mr. Cheney is an outsider looking in. He has held executive positions in several banks and was, in 1909, Superintendent of Banks for the State of New York. He is described as a "diagnostician of failing businesses." His report, in certain parts, will be worthy of greater consideration because of the fact that Mr. Cheney is President of the Religious Education Foundation and is associated with other organizations for the promotion of education in religion. Although his survey is primarily an economic one, it involves necessarily a consideration of ethical and moral problems.

There is, annually, a turn-over of more than \$500,000,000 in the book industry. There does not seem to be, however, much profit in it for the publisher, according to the publishers, nor for the bookseller, according to the retailers. Mr. Cheney would seem to explain this, in a generic way, by stating that the industry is not conducted on a "fact basis" but rather according to a "guess method." He finds conditions in it "chaotic," that there are weaknesses in every department, that there is need of immediate rehabilitation. He claims that, though the industry is fundamentally sound, it is on the verge of collapse. Concluding, he gives some encouragement and a grave warning. Thus, he asserts: "The book industry as a whole is not backward compared with any other industry as a whole." And again:

No industry in the country is in a position to gloat over the book industry or to find in this report any food for its superiority complexes. There is no consumer industry of any importance in this country which does not show as discouraging a record of blindness, planlessness, waste, and inefficiency as that of the book industry.

Nevertheless, he believes that there is need "to solve common problems through common action." With an assurance that is quite convincing, he declares:

Those who may still believe that the book industry will survive even if not a single recommendation in this report is carried out, are welcome to whatever consolation they can derive from this belief in the delights of invalidism. But there is no escaping the truth that the industry will get progressively worse, progressively more wasteful, more difficult to make profitable and more filled with headaches and heartaches for most of those in it. This trend is inevitable and will not reverse itself. Nor can it be reversed overnight. But the proper steps, taken in proper sequence, can turn the industry around towards progressive improvements.

While our concern is not with the money-making aspects of the book industry, it is interesting to note that Mr. Cheney finds that "profits show an instability second only to that of the returns of the theatrical producers." He draws up statistics to prove that the average publishing house receives approximately seventy-five per cent of its new-book income from the sale of about ten titles, and ninety per cent from the sale of less than half the number of books that it publishes.

Mr. Cheney offers many recommendations and draws up many plans and programs by which the manufacturing department may cut down on expenses, and by which the sales department may eliminate wastes and hazards, reconstruct the distribution system, avoid hurtful competition, inaugurate joint publisher-bookseller merchandising, open new fields of advertising and new outlets, prepare the public for more bookreading and bookbuying, etc. These suggestions are for the trade. But they trace back, as Mr. Cheney well understands, to the initial venture of the publisher, that of accepting manuscripts from the author and drawing up the list of publications.

It has been my individual opinion, for long time, that the publishers betray very little discernment and less discretion in the selection of their books. In saying this, I brush aside many considerations to the contrary, many explanations that might be alleged, and many excuses and alleviating circumstances. Taking their lists as they arrive, I have often marveled at the trash they publish, in fiction, poetry and drama, as well as in history, biography and the sciences, to say nothing of religion and philosophy. So many books, so very many books are so patently inferior in thought-content, in thesis, in general competency that one is amazed that any publisher would even consider placing them on his list. What aggravates the amazement is the knowledge that superior manuscripts, which would be a credit to the list and a source of income in the trade, must go begging from house to house. It would occur to me, in view of Mr. Cheney's report, to suggest that this economic survey be followed by an intellectual and psychological investigation into the mentality of the editorial department.

Most of the books being issued, Mr. Cheney says, should never have been published. To that I give firm

assent. "Unsound principles of selection are responsible for the high percentage of unsuccessful books," he asserts. To that I would add an interpretation, based on one of the comments of the publishers who answered that "the publisher must lead, not follow trends and fashions." The interpretation concerns the fact that the publishers make up their selections from among the radical, so-called advanced, and shocking thinkers who represent a minority opinion, rather than from the authors who are spokesmen of the majority of the readers. The result, inevitably, is a sale among the minority, and even a minority sale among them, and practically no sale among the majority which has no interest in the publisher's "pet." Perhaps Mr. Cheney does not mean precisely, in the following quotation, what I mean, but his words express my meaning perfectly: "List making is the basic weak spot in publishing and, therefore, in the whole industry. The present methods of making the lists are unsound, unplanned and uncontrolled and, generally, without a reasonable basis." Quite enthusiastically would I also agree to his charge that the editorial department of the average publishing house is "subject only to the laws of black magic."

There must be some such secret influence guiding the readers and editors of most publishing houses. If it is not "black magic," then it must be dark ignorance of values, such as is indicated by Mr. Cheney in the passage in which he enumerates reasons most frequently given by editorial departments for the choice of books to be published. We take the reasons, some of which are here reported, on his authority:

We need this book to balance our list. . . . We've had an option on this for two years. . . . Some day the author of this book will write a best-seller. . . . This author isn't so good, but his best friend is a comer, and our net will get him for us. . . . You ought to see the pictures. . . . The author is the friend of a critic who has been giving us some good breaks. . . . Our sales manager read the first two pages of the manuscript and he liked it. . . . There's a scene in this story where—. . . Everybody's playing "postoffice" and we have to have a small book of official rules by an expert. . . . Here we were without a single book on Russia on our new list.

For these and similar reasons, the editors publish books. I had suspected something of the sort before Mr. Cheney issued his report.

"Best-sellerism" is a topic touched on by Mr. Cheney that demands longer discussion than is now possible. He avers: "Best-sellerism—the promotion of a title as a 'best-seller' without justification by facts—is one of the major curses of the industry. The use of the phrase expresses the glorification of ignorance—the cynical admission by the industry that it does not know the elementary facts about the sales of its products."

Among the many other problems discussed by Mr. Cheney, there are two that cry out for further comment. The first is that which takes up many of the earlier pages of the book, namely, that concerning the "make-up" and the "habits" of the reading public. Mr. Cheney treats of the reading public, as he should according to the terms of his appointment in this survey, as the book-buying public or the public which promotes book sales. Inci-

dently, however, he says much that is wise about the psychology of readers. And he refers, also, to the effect of reading when he treats of the retail book-sellers and the censorship which they could apply in the distribution of immoral literature.

The second topic is that of book-reviewing and literary criticism. Mr. Cheney examined the reviews of 1,733 books in sixty-seven leading publications. He found that the reviewers gave unqualified approval to 726 titles and non-committal notices to 976. But, to only thirty-one books did they give unqualified disapproval. I think that one might learn much from an intensive study of these statistics, and from the indictment of the reviewers because of their exaggerated praise, their log-rolling, their subservience to authors with reputations, their idolatry of the intelligentsia, their aspiration to be esoteric, their ill-controlled ambitions to be associated with the advanced thinkers. "Is criticism commercialized?" Mr. Cheney asks. "Is it the racket its friends and enemies have called it, half in earnest? No literary editor or reviewer would tolerate pressure from the business office—although some reviewers, to the disgust of the editors [of periodicals], are trying to be 'good guys' all the time when they are expected to say what they feel. It isn't so much the matter of pressure on critics as the atmosphere in which they live." While perfectly correct in the foregoing analysis, Mr. Cheney would seem to minimize the validity of a certain suspicion when he asserts: "Literary teas, luncheons, dinners, parties have no influence [on the critic], although under the influence of an author's charm a critic may seek hard for a few kind words." He is, again, normally correct in his statement that "pompous ballyhoo, backed by endorsement from friendly writers of renown, particularly European, often will impress the critical fraternity and give a book more consideration than it deserves."

That the publishers would find the "Economic Survey of the Book Industry" satisfactory, was scouted from the moment Mr. Cheney was appointed. Their comment since its publication has been guarded. Some profess that the "Survey" tells them what they have always known; some admit that they may find some of its recommendations helpful. One publisher thinks that Mr. Cheney "made the fundamental error that book publishing is like any other business, like making raw silk." He states: "It is ridiculous to judge our profession with the same standards as one may justifiably judge a purely commercial endeavor." Book publishing, another publisher declares, is not strictly an "industry" or a "business" but is something between an industry and a profession. While it may not be possible fully to substantiate my impression, I think the publishers' reaction, honestly, to the report will be that attributed to George Palmer Putnam who, "with his tongue not too obviously in his cheek," stated: "I believe Mr. Cheney has put his finger on it. The publishers are incompetent; the authors do not write the right kind of books; the booksellers do not know their business; the distributors do not function properly, and the book-buying public is mentally deficient."

## REVIEWS

**The Secession Movement: 1860-1861.** By DWIGHT LOWELL DUMOND. New York: The Macmillan Company. \$2.50.

**The Story of the Confederacy.** By ROBERT SELPH HENRY. Indianapolis: Bobbs-Merrill Company. \$5.00.

Dr. Dumond's book is an example of scholarly research. The author is interested in "proving" nothing; the task he undertook was "to state the premises upon which the several groups of Southerners justified resistance to the federal government." Chapter and verse are cited for every conclusion, there is an excellent bibliography of primary and secondary sources, and a good index. To any who may yet wonder what justification the seceding States may have conceived themselves to possess, Dr. Dumond's seventh chapter, "The Basis for Immediate Southern Independence," is commended. Of a different type is Mr. Henry's "story of a people who, overwhelmed, followed the last gleam of hope into black and starless night, and fought on." Mr. Henry is not interested in research, but in telling a story, and he is to be congratulated on telling it well. Perhaps he dwells too much on battles and alarms, and we wish he had told us more of what went on behind the lines, in schools and churches and homes, during those dark years. We also permit ourselves to wish that our young people knew Sam Davis as well as they know Nathan Hale. But in this era, perhaps, Hale, too, has gone into a "black and starless night" of oblivion.

P. L. B.

**The Epic of America.** By JAMES TRUSLOW ADAMS. Boston: Little, Brown and Company. \$3.00.

With the thesis that the common man of each American frontier kept alive the "American dream" and yet added some scar to the national character, Mr. Adams succeeds in giving a convincing picture of the "outlook, character and opinion of the ordinary citizen." Without claiming comprehensiveness for his study, the author outlines the scars which the frontiersman bequeathed to his descendants: the creation of material improvement into a moral virtue; the substitution of unthinking optimism for one of the essentials of life; a blindness to our shady deals in business, politics, and diplomacy as a necessary step towards advancement; the aimlessness of our education; the forgetfulness of how to live; the discreet and enforced silence on the unsightliness of our towns and villages as necessary for their advancement in real estate values; the conquest of each frontier as a substitute for hope in the future; and a cultivated mind as a sign of effeminacy. And yet to offset these defects, stands the "American dream": "a land in which life should be better and richer and fuller for every man, with opportunity for each according to his ability or achievement." It would seem that many of the traits enumerated above are seen in many countries, perhaps in lesser degree, where the Reformation has run its natural course. And Mr. Adams, moreover, has overlooked a very essential quality which many serious Americans and almost all foreigners never suspect in the average American, not so much the acquired sense of wit as the inherent sense of humor, manifested as good nature, which loves to be at peace with everyone and which is grieved when anyone is too serious, or shows a lack of sportsmanship, or, as often happens with foreign lecturers, gives a glaring exhibition of bad manners or breeding. As a necessary consequence, many of the above mentioned "scars" would have to be toned down considerably. It also seems strange that the whole Catholic population of America, one sixth in number, should have, in the course of years, subscribed so heartily to the later effects of the Reformation.

R. A. P.

**The Martial Spirit, a Study of Our War with Spain.** By WALTER MILLIS. Boston: Houghton Mifflin Company. \$4.00.

Mr. Millis's thesis, supported continually throughout these 410 ironic pages of absorbing narrative by quotations and citations from source documents, is that the Spanish-American War was unnecessary, unwise, and unjust. The agitation in this country against Spain was artificially promoted for decades—as early as 1850—by Cuban professional "patriots" in New York; it was

assiduously fostered by certain commercial interests, by yellow journalists of the Hearst and Pulitzer school who found jingoism favorable to circulation, and by several ambitious politicians, among whom Theodore Roosevelt played a prominent and far from admirable role, assisted by his friend, Senator Henry Cabot Lodge. President McKinley appears in these pages as a weak, vacillating, self-deceiving instrument of unscrupulous demagogues (T. R. spoke of him on one occasion as "a white-livered cur") in striking contrast to his predecessor, Cleveland, who had stalwartly resisted all attempts to stampede him into a conflict for which he saw no possible moral justification. And if the Republican party fares very badly in the picture here presented, William Jennings Bryan is revealed in no very noble light as one urging his Democratic colleagues to let the Republicans ratify a treaty he knew to be iniquitous, so that the Democrats would have an issue at the next election! The Spanish diplomats who strove so valiantly to avert war, and even General Weyler, known to American schoolboys as "Butcher" Weyler, seem civilized and humane compared to some of our own statesmen, with their low and selfish motives concealed behind hypocritical idealistic phrases. Mr. Millis makes clear what is not generally realized (the International Encyclopedia, for example, makes no mention of it): that Mr. McKinley and the Congress rushed headlong into war after the bewildered government of Spain had granted all our demands, with almost incredible humility, and after Pope Leo XIII, seconded by Great Britain, Germany, France, Austria-Hungary, Russia, and Italy, had made every effort to avert bloodshed. The war was a farce, but a tragic farce, which left the United States on the world stage, committed to a program of imperialism whose end is not yet; and it is evident Mr. Millis does not view the future with complacency. His book might have been more impressive, perhaps, if the debunker of great names, the anti-imperialist and the ironist, had been less in evidence. W. T. W.

**Afoot in Italy.** By JOHN GIBBONS. New York: E. P. Dutton and Company. \$2.50.

Nothing much that is really important in the minds of the ordinary tourists bulks up as really important to John Gibbons. He takes these important things, whether they be art-galleries, museums, historical events, catastrophes, monuments or curiosities, for granted. He acknowledges their existence, bows to them and avoids them. When he goes a-traveling he goes adventuring on his own. That was the way he went to Lourdes, quite medievally. That was the way he tramped through Spain and Portugal and the nameless nations of the Near East, and Ireland. He speaks English like a native, speaks French like a normal Englishman, and speaks all other languages through the aid of a pronouncing dictionary. But he can gesture his way through any foreign land and can even understand the English that foreigners speak. As he has little of the languages in his head, so he has little currency in his pocket. If he rides at all in his journeys, he rides gratis or most cheaply. He does not mind getting into small troubles, creating mild sensations, or being the butt of a humorous misunderstanding. And thus, he went "afoot" through Italy, beginning at the wrong end and coming to Rome by the worst possible road. But he saw Italy as Mussolini has remade it, not as the guide-books describe it, basing their observations on the 1890's. He was amazed by the evidences he discovered of the modernization of this ancient Roman race. He was surprised to find that the Italians were mostly what he thought that they were not and that they were, in a good sense, what he had hoped they would be. It would be difficult to draw a red line on a map showing his route; but a fairly attentive reader would gather that he was in Sicily, in Calabria, in Naples and in Rome for the second time, after which he took a direct route to Crouch Hill, which is, or is near, his home. Mr. Gibbons is spontaneously good-humored and refreshingly simple-minded. He tells of his adventures with the air of one who enjoyed them whole-heartedly. They are thoroughly enjoyable to the reader, and likewise, illuminating. The book is the current choice of the Catholic Book Club.

F. X. T.

## BOOKS AND AUTHORS

**Health Aids.**—A second edition is announced of "Health Through Will Power" (Stratford, \$2.00) by James J. Walsh. The first edition, it will be recalled, was hailed by reviewers and critics as a practical and valuable volume on health and happiness. In it emphasis is placed on the power of the human will to help people adjust themselves regarding health and disease. Dr. Walsh's experience has proven that very many troubles, particularly of the neurotic type, are most successfully met by the right mental attitude, and an appreciation of the place of the human will in life. At a time when the will has been almost thrown into discard by many psychologists, such a book urging the better employment of will power and insisting that not infrequently health may be maintained or improved by it, even if its limitations must be admitted, is both timely and significant. A new preface preludes the reprint.

In modern times some of the churches have come to stress very definitely the relation between religion and health, and faith healing is coming to play a significant part among the denominations. While not formally a work of this sort, "Body, Mind and Spirit," (Marshall Jones) is meant to serve as a guide to physical wholesomeness, clean-mindedness, and spiritual development. It is an attempt practically to coordinate religion with science and is one form of psychotherapy. Most ministers and social workers will not fully agree with all the tenets of the writers, whether psychological or theological, but they may find some helpful suggestions for dealing with the depressed and unhappy with whom they come in contact, and for bringing mental contentment and hopefulness into their lives. Its cases of psychic and other disorders are chiefly for psychiatrists, not for popular consumption.

Along the same line is "Health and Religion" (Morehouse, 60c) by Claude O'Flaherty. It is the version of an Anglican minister, also a doctor, on ways and means of spiritual healing. Originally printed in 1923, the present edition is concerned with pointing out the various media in the hands of the Church for bringing health as well as religion into the lives of the people. Much is made of the healing ministry of Christ. Theologically there is a great deal that is unsound in the volume; still many of its suggestions may prove helpful for pastoral work.

**Varia.**—It is "high time," says Gregory Mason, in "Columbus Comes Late" (Century, \$4.00), "that we gave the justice of a proper appreciation to those early builders of gigantic roads, lovely temples, and majestic palaces, to those geographical ancestors of ours, the first Americans." The author describes the wonders of Aztec, Maya, and Inca civilization in a sprightly, popular style that will help such appreciation. But the convincing character of his testimony is marred by the tone of special pleading which runs throughout, rising every now and then to angry scolding against other theories than the author's and finger-shaking "do not forget"-s. Even so placid a scientist as Dr. Ales Hrdlicka, the veteran paleontologist, is accused of harboring a "European complex," and Christianity is given a side-swipe wherever possible, as brought in by "bloody European swords."

In William T. Innes' latest edition of "Goldfish Varieties and Tropical Aquarium Fishes" (Innes and Sons, \$4.00) will be found an invaluable reference book for those interested in the aquarium, and it should be received with enthusiasm both by the experienced aquarist and the beginner. It is a mine of information of all kinds relating to goldfish and tropicals, such as, how to manage an aquarium, the different kinds of aquatic plants and their usefulness, diseases of fish and their treatment, breeding, and a host of other things too numerous to mention here. From cover to cover the volume abounds in illustrations.

John Charpentier's "Rousseau, Child of Nature" (Dial Press, \$5.00), has a hundred and fifty sheets of paper edged roughly together, a cloth binding and a jacket. That makes it a book. For the rest, it is an insignificant bit of paraphrase out of Rousseau's Confessions, done with the coquetry of the outworn new biography. For an expectant moment, at page 227, the compiler casts eyes at an idea; but my dear, dear sir! Faguet is not to be fêted away so, with a lace handkerchief!

**Gynga Chief. Flower of Thorn. Snow Trenches. An Innocent Criminal.**

Careless writing, poor translating and an apparent absence of proof-reading have done much to mar the glamor of this thrilling tale, "Gynga Chief" (Dorrance, \$2.50), by Carit Etlar and translated from the Danish by Carl Jensen. It is based on incidents in the war of the Swedes under Gustavus against Denmark during the reign of Frederick III. History blames the decadence of the Danish nobles for this war in the middle of the seventeenth century and the Gynga Chief is drawn as leader of a band of gypsies who rallied to support Frederick. Chapter XI includes an interesting description of a Lutheran parish church of the time in which many traces of the older faith of the Danes are depicted as having survived the Thirty Years' War. Scattered throughout the book are sidelights on Danish living habits although many of these references are not wholly relevant to the plot. Although the material employed for this novel is very interesting, many situations are allowed to develop in a dejected fashion, much to the ruin of unity and coherence. The subject is the sort appealing to moving-picture producers in search of a plot that keeps the hero busy from prelude to final curtain. Two vulgar sentimental court intrigues are dragged in to explain the essential snobbery of the Gynga Chief and the disgrace of a powerful courtier whose property goes to the chief on the final page of the volume. From a reader's standpoint, the story is a dashing good one for a Douglas Fairbanks, but hardly a masterpiece.

The grandson of a Northern carpetbagger, who had grown rich on the ruin of the South in reconstruction days, and the granddaughter of a Confederate officer, are the hero and heroine of "Flower of Thorn" (Century, \$2.50), by Marie Conway Oemler. The plot is not new, for the interrelations between the industrial North and the landed gentry of the South have been the themes of many a novelist. But the descendant of the Northern carpetbagger, in this case, happens to be, in all points save those of ancestry, a member of a Southern landed family. The author has the advantage of writing about a South which she knows as a native, and that gives a note of conviction to her descriptive passages.

"Snow Trenches" (A. C. McClure, \$2.50), by Dan Steele, is a novel of the War of 1914 with a background that will be entirely new to most readers. The scene of the action is Arctic Russia, during the period after the October Revolution, where the Allies made a vain attempt to help the remnants of the Cossack White Russians fight off the Bolsheviks and keep the Eastern front occupied. The characterization is not as well done as great literature would demand, except in the case of Lieut. Peter Burns, the hero, with whom we start out from Archangel for the frozen interior, and with whom we fight the losing battle at Ust Padenga and retreat suddenly at night and in confusion from Shenkursk. No one could have written so vividly of this snowy battlefield had he not himself been a member of those wasted companies of warriors. The plot concerns the romance of Peter Burns with a lovely Russian aristocrat, Nadya. But the romance is subordinate to the story of the campaign. It is a book worth reading.

It is unusual to find a mystery story that makes pleasant reading independently of the mystery. "An Innocent Criminal" (Dutton, \$2.00), by J. D. Beresford, being such a novel should prove interesting even to those who feel surfeited with plots and clues and detecting. The story is told in a well-mannered fashion that makes reading grateful; and as half the mystery is in discovering the mystery, it may not be quite sporting to outline the story however briefly. Nevertheless—a young Englishman inherits sufficient money to permit his renting and endeavoring to buy from its reluctant owner a small estate in a small English town. He also acquires a dog, who is the first to unearth the mystery, and also helps to introduce his master to the owner's daughter. As we have said, half the plot is to find what the mystery is. The author does well with two corpses, a ring, three missing finger bones, several quite natural characters and, of course, an unexpected solution. A delightful two hours within two covers.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### "Inflammable Nuances"

*To the Editor of AMERICA:*

I read with surprise R. J. Bayer's complaint in the issue of AMERICA for December 12 that "Father Talbot is wrong" in his article of recent publication in the same weekly. Father Talbot, I believe, has purity of intention whenever he assays books, but I think he was never more right than when he wrote his paper on "Speckled Books."

Specific reference was made to the tactics of Sigrid Undset in her mighty romances. Though Father Talbot has not withdrawn his approbation of this great Norwegian's writings, he has added to his previous reservations a stronger warning of incipient danger and an acknowledgment of her faults. This pleased me, for while I believe Undset is the peer of her contemporaries, Catholic, Protestant, or Pagan, I cannot conscientiously minimize the indiscretions of her sensual analyses.

With respect to a division of literature in the Church into an esoteric and a common circle, the answer might be made that in the realms of spirituality and mentality there are and will be lasting divisions. But even for the literary esoteric there is possibility of mortal wounds being sustained by too great familiarity with inflammable nuances. I would suggest that Mr. Bayer re-read Father Talbot's article. Doubtless he will then find that not one of his clean-cut sentences has remotely retarded Catholic literary action.

Freedom of expression, both in speech and in writing, is much to be desired, and it should prevail where it is not deleterious to souls. In weighing literature on moral scales, one may not pick out an isolated case and say it will harm that man or that woman. But it is important to determine what would be the normal reaction of normal people and then enter a verdict. It is needless to state this is the basis of Father Talbot's literary criticisms, though he would be the last one to assert infallibility.

It is the writer's opinion that the article on "Speckled Books" was a much needed one, sincerely written, for a two-fold purpose: the interests of good literature and the protection of souls.

Father Talbot has done a great work in his executive secretaryship for the Catholic Book Club, of New York, and continues to promote its ends with judgment and zeal. He has functioned most successfully as literary editor of AMERICA, and I for one have just about reached the decision that we have had almost enough pro-and-con criticism as to his methods.

It speaks much for the humility of the literary editor of AMERICA that he has been kind and poised when assailed by divergent opinions, others as well as my own, and has unfailingly inclined his head that he might the better see and the more keenly hear the voice of the opposition.

Indianapolis.

MARY E. MCGILL.

### Critic

*To the Editor of AMERICA:*

The review of conditions in Ireland on page 322 of AMERICA for January 9 seems more in the nature of an editorial expression, or even of an extract from a government "White Book," than a chronicle of news. The facts upon which your correspondent bases his statements appear to be the ones reported by the Irish papers generally, but I think the same facts could, with greater accuracy, and greater journalistic fairness, be considered as leading to the following conclusions:

The terrifying statements made last October by Mr. William T. Cosgrave, President of the Executive Council of the Irish Free State Parliament, as justification for his demand that the Constitution Amendment Act (the Coercion Bill) be passed with only three days allowed for its consideration, have not been confirmed thus far by the sittings of the Military Tribunal set up by

the Act. Mr. Cosgrave had claimed that "the State is trembling in the balance," "Murder has become one of the normal and expected elements of the present situation," "The new teachings of Communism, which are accepted to a greater or less extent by all the organizations, have greatly increased the danger of the permanent perversion of the youth of the country," etc., and had insisted that nothing short of the drastic provisions of the bill would enable the Government to cope properly with the conditions. Since the bill became law, the Civic Guard has been busy arresting suspects and preventing meetings of the banned organizations; there have, however, been few convictions, and none of these were for the serious offenses described by Mr. Cosgrave. Not one case has been discovered justifying the infliction of the death penalty permitted by the bill. No success has met the determined effort to uncover some sort of a Russian conspiracy.

Three or four weekly papers have been "harassed," and *An Poblacht* (The Republic), formerly edited and published by Peadar O'Donnell (Americans know him as the author of "Ardigoole," "The Way It Was With Them," and "There Will Be Fighting") has been banned, and its editor jailed. In its place has appeared the *Republican File*, made up entirely of items that have already been permitted publication in other papers; inconsistently enough, even this has been "harassed" and its printing at times forbidden. The *Catholic Bulletin*, which has attacked Cosgrave unmercifully as a tool of the Masonic interests, has not been interfered with. Neither, except for some attempts to withhold official news, has the *Irish Press*, which has also been unsparing in its criticism of the Government. It has a large circulation, and considerable American capital is invested in it.

The provisions of the Coercion Bill permitting secret trials came in for such widespread condemnation, not only in Ireland but in America, England, and Australia, that the Government decided to permit the presence of accredited press representatives, and to allow prisoners to be represented by counsel. These modifications, of course, may be revoked at any time and in any particular case.

The foregoing, as I said, may be gathered from the news reported by the Irish papers generally. A more sinister note is struck by the *Irish World* (New York) which in its latest issue recounts the death on Christmas Day of James Vaugh, who was arrested on December 5, under the provisions of the Coercion Bill, released three days later without trial, and who received such brutal treatment during his imprisonment as to cause his death. A letter is also printed from one Liam Barry of Limerick telling how he was arrested on September 30 (this was before the Coercion Bill was passed, but its provisions are retroactive!), tried on December 1, and acquitted for lack of evidence; he describes brutal treatment accorded him in the two months he was in prison before being tried. While these details do not fit into the picture presented by your correspondent, they are only what might be expected when such despotic powers as conferred by this bill are put into the hands of any group of men. No government so weak as to need tyrannical laws to maintain its position should dare assume the responsibility of enforcing them.

Pittsburgh.

EMMET J. CANNON.

### "Innocents' Money Abroad"

*To the Editor of AMERICA:*

The following words occur in Father Bernard W. Dempsey's interesting article on Economics entitled "Innocents' Money Abroad" in AMERICA for December 19: "Europe's difficulties will be settled with American gold, or they will not be settled."

May I suggest it is beyond the power of gold, be it of the American or other brand, to settle either Europe's or America's difficulties, and America's in the order that matters are not better than Europe's.

The world in its great majority rejected the Almighty's plan for its welfare and salvation and must now take the consequences.

I am indeed mistaken if the time has not passed when it would be possible to remedy the world's present difficulties by economical means alone.

London.

E. E.